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LEND A HAND.

A RECORD OF PROGRESS.

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Hon. Andrew D. White visited Boston on the 8th of April for the purpose of addressing a large body of the most influential citizens of the neighborhood on crime in the United States. He spoke especially of crimes of violence, and gave a great deal of attention to the detail of murder in the last few years, and of the punishment of murder. He said himself, sadly enough, that he opened a casket of terrible woes, revealed their existence to men greatly interested in the subjects involved, and that he left to them to answer questions which he suggested.

We hope to publish before long the curious statements which Mr. White made in this review. Mr. White furnished to the press a brief abstract of his paper, which will be found in the Intelligence department, in the subsequent part of this number. It is the most careful digest on the subject which has been made by any writer, and no person could have been selected more competent to examine with care the confused statistics, and to place them, without any prejudice or sentiment or national vanity, in an intelligible form before thoughtful readers.

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There is but little good to be gained in seeking the causes of a condition of things which must be recognized as terrible. The easy-going answer of the old-fashioned American is to ascribe the crime of the country largely to the emigration from Europe. He is able to say, and to say truly, that with the connivance and without the connivance of the governments of Europe, the criminals of every country have certain facilities in coming to America, and that the annual emigration represents, therefore, a much larger proportion of criminals than so large a number of persons would represent, taken by chance or by any of the ordinary laws which govern the movement of men. I was myself talking, many years ago, with an intelligent young Irishman in Ireland, who told me one of the interesting or amusing legends of his own country. This story was of some young chief, interesting, not to say fascinating, to those around him, but who looked with indifference upon the ordinary rules of mine and thine, and did not much mind even the more salient injunctions of the ten commandments. This young chief had offended powerful neighbors by a murder or two, and the story which I was told was the story of his escape. By way of parenthesis my informant said: "It was long, long ago, when they knew nothing about America, so he did not try to go there." He indicated in this way that at the present time any person who had a murder or two on his conscience, or who had conveyed the goods of a neighbor who was searching for him, would find his way to America as a place where search warrants were well-nigh unknown. Undoubtedly something of this sort is true with regard to the emigration from Europe. Undoubtedly we do import a great many criminals, who "leave their country for their country's good," and they do not improve the returns of crime and punishment in our own states. But, taking it for granted that this comfortable suggestion accounts for the crime as we now observe it, we are left with exactly the same question, "What are we to do about it?" And we are to ask still whether we mean that life shall be less secure in this

country than it is in other nations of the world which call themselves civilized. It is to be observed also,—and this should be frankly said,—that the statistics of the prisons, where they have been best kept, do not carry out so fully the suggestion made, that crime is of foreign origin, as the true-blue native American wants them to do. In this place I will not attempt to go into any illustration of this fact, but I simply state what is perfectly well known to all the students of punishment, and of the crime which deserves it.

It ought to be said,—and perhaps Mr. White might have said this more strongly than he does,—that till within fifteen years the returns in the United States census bearing upon these matters are well-nigh worthless. Indeed, in the consideration of the whole subject we should be thrown back on the separate returns of the separate prisons if we wanted any information approaching accuracy. The students of the subject are obliged to supplement these returns by a study, more or less careful, of the various published journals. It is from these journals that the ghastly record is made up of the number of murders, or attempts to murder, in the course of the year. Unfortunately, there is nothing, apparently, which sells a newspaper so well as a first-rate murder. The large dailies, therefore, are good paymasters if any person, in the most retired part of the country will telegraph a sufficiently sensational account of one. Your daily paper may not mention the opening of a trans-continental railway,—I speak of an instance of omission fresh within my observation,—but it is very certain to mention the fact that a revolver has been drawn and fired successfully, or that a woman has killed her husband by throwing a flatiron at his head, no matter how distant the cabin in which this transaction took place. We must therefore thank our extraordinary facilities for publicity for the certainty that Mr. White's list probably comes within five-and-twenty of all the homicides committed in America in any year to which he refers. There is probably no other country in the world in which the statistics are so full. A man in the Appennines or in the Alps might throw

his neighbor off the cliffs, and might even be punished by a legal tribunal, and no account of the transaction should be printed in the journals of Turin, of Rome, of Marseilles, or of Paris. But with us, the omission to chronicle such an event would be considered by journalists one of the greatest of sins; and every such event, therefore, is recorded, or, we may say, it is planted in exactly the proper soil for the propagation of hundreds or thousands of crimes of the same sort.

It is pleasant to remark, in passing, that a distinct enterprise has been set on foot, in the last two years, for the check of such publicity, which seems to some of us unnecessary publicity, of the details of every act of murder, jealousy, intemperance, or other vices. From a quarter where we expect a bold idealism has come a very simple, modest, but intelligent protest against the public proclamation of offences merely because they are offences,—one might say, merely because they are disgusting. The Association of Friends in Baltimore, at its annual meeting for three years, has issued what was in each case a temperate and well considered statement of the danger resulting to the young, and to persons not young who are not under stern moral control, by the ready publicity given to different forms of crime. They do not address this appeal to the public, as to the public; they address it to the responsible leaders of the journals of the country. One is glad to say that it has been kindly and courteously received in some very important quarters, and there is room to hope that the directors of the press may, among themselves, contrive some method for arresting this method of the propagation of the passions of violence.

On the other hand, though one says it very unwillingly, thoughtful men and women were shocked, a few days ago, at the publicity, wholly unnecessary, of column after col-

umn of what is called the confession of Holmes, a murderer who has been tried by the state of Pennsylvania, and found more than guilty. It cannot be that the publication fully given by the leading journals in this country to this narrative did any good; it cannot but be that it did a great deal of harm.

One detail of this matter of publicity has been met in England by the introduction in the House of Lords of a statute, rigid as far as it goes, prohibiting such publication where the judges in the courts shall direct that the details shall not be brought before the public. We print in another part of LEND A HAND a sketch of the discussion in the House of Lords on this subject.

EDWARD E. HALE.

CRIME INCREASED BY THE LAX ENFORCEMENT OF LAW.*

BY PROF. GEO. HUNTINGTON.

The first thought that occurs to the ordinary mind in turning to a subject like this, is that of the needlessness of discussing it. For, although the proposition, "Crime is increased by the lax enforcement of law," is not strictly self-evident, it has in it so much inherent probability, and it is so abundantly sustained by analogies with which we are all familiar and by examples within the experience of every intelligent person, that it has only to be stated to be believed. Indeed, it is but the converse of the proposition, "The proper administration of law diminishes crime." If the criminal propensities of men are restrained by fear of punishment; if the actual punishment of crime prevents the criminal from repeating his offence and deters others from imitating it; if

* A paper read at the Fourth Minnesota State Conference of Charities and Correction, held at Faribault, October, 1895.

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the seclusion of the offender suspends his criminal career during the period of his sentence and removes from society a crime-producing influence; and if, in some cases, the punishment of the offender occasions his reformation, then it follows, inversely, that a failure to interpose these deterrent and corrective measures must occasion an increase of crime.

What we have to consider, therefore, is, not the reality of this particular source of crime but the extent and the seriousness of it, the causes which produce it, the remedies which will correct it, and the personal responsibility of the individual citizen respecting it. Nor are we limited to the single item of the infliction of penalties. "The Lax Enforcement of Law" is our theme, and the enforcement of law involves many steps besides that of punishment after conviction. That is only the culmination of a process embracing detection, arrest, detention, indictment, trial, conviction, sentence, and the execution of the sentence. The final step depends upon all those that have preceded it, and is a test of their character. For that very reason, however, and because it is the final step and the culminating one, it is the one most available as an object of study.

It is to be conceded at the outset that there is, on the whole, a fair degree of thoroughness in the administration of law. Our discussion, you will observe, is not concerning non-enforcement, but concerning lax enforcement. We bring no sweeping accusation against either the judicial or the executive agencies in the process. We are charging, not total but partial failure in dealing with crime.

Nor is it necessary to determine the exact measure of laxity involved. Therefore, I shall not present here the detailed statistics of crime as bearing upon our theme. They are significant and appalling, and in unskilful hands are liable to be misleading. There are those present who have them at their tongue's end, and who will know how to make discriminating use of them in the further discussion of the subject.

Meantime, it is quite sufficient for my purpose to remind you of certain more general facts which are notoriously within the knowledge of every one of us.

We are aware, for instance, that the number of homicides in this country has increased within the last ten years at a ratio enormously beyond that of the increase in population; that the number of executions and other forms of extreme penalty has at the same time decreased at a similar ratio: while the lynchings have so increased that they now outnumber the executions. What relation these facts have to one another and to the present discussion you will judge. Of course, lynching bears upon the subject in two ways: It is commonly significant of a more or less reasonable distrust of the regular legal methods of dealing with crime, and it is itself a criminal interference with those methods: that is, it is an attempt to make one crime a penalty for another.

Again, we are aware of the rapid increase of certain forms of gambling, such as pool-selling, etc., under the lax administration of the anti-gambling laws, and of the approximately complete suppression of the evil under the vigorous enforcement of these laws. We are familiar with the history of the recent Sunday-closing war in New York city, where Mr. Roosevelt and his associates have wrought such miracles by the simple execution of laws which had not only been inoperative for fifty years, but which were commonly regarded as incapable of execution. No doubt we are all thinking, also, of the anti-slugging contest in Texas and Arkansas, and the anti-lottery contest in Louisiana and Florida, where the issue turned chiefly upon the question of the execution or the non-execution of laws and constitutional provisions that had long been ignored.

The main question, however, I repeat, is not whether the lax execution of law causes crime, but what causes the lax execution of law. It is here that we discover the intricacy of the subject. The failure to execute law may result from any one, or more than one, of a dozen possible causes.

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1. From defects in the law itself. Thus the New York Sunday-closing law, Mr. Roosevelt informs us, was purposely so framed as to make it a ready instrument of corruption and blackmail in many cases, and a nullity in most others.

2. From disproportion between the crime and the penalty. If the penalty be too severe, as in the case of the old poaching laws in England, it piques and exasperates the criminal instinct, and it fails to command the moral support of the virtuous. If the penalty be too light, as in the case of a trifling fine for illegal liquor selling, gambling, or prostitution, the criminal willingly incurs it for the sake of the surplus of profit which it leaves him.

3. From an insufficient or an inefficient police and detective force, which fails to discover crime or to secure the arrest and detention of the criminal. This defect is liable to appear in large cities of rapid growth, where the police system has not kept pace with the increase of criminal population, and in small cities and villages, where the system is reduced to its minimum in both quantity and quality.

4. From the exceptional cunning, boldness, or desperation of the criminal, enabling him to outwit, overawe, or overcome the officers of the law, and to achieve a career that tempts many an admirer of bold badness to emulate his deeds, as in the case of certain outlaws and border ruffians.

5. From police corruption, as in some of our large cities, where the officers of the law have been in league with the law-breakers, and have granted them immunity for a consideration.

6. From the bribery of courts and juries. This is not a very frequent cause of the lax enforcement of law, but its influence upon the criminal mind is quite out of proportion to its magnitude, since the criminal with money at his disposal takes it for granted that every man has his price.

7. From the incompetence or the carelessness of the prosecuting attorney, in so drawing an indictment that the criminal escapes through a legal informality.

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8. From the bad eminence of certain criminal lawyers, who have gained a reputation for securing the acquittal of the guilty. Thus a man testified in a Massachusetts court that he committed a certain crime confident that if he was caught, Rufus Choate would "get him off."

9. From the abuse of the pardoning power, thus allowing unreformed and dangerous men to go at large, and encouraging the criminally inclined to hope for similar clemency.

10. From the bad politics that elects incompetent men to our legislatures, and that subjects our judiciary and executive offices and our penal and reformatory institutions to political control.

11. From the general indifference of the law-abiding public concerning the character of the laws enacted, and concerning the extent to which they are enforced or ignored; an indifference which shows itself in the disposition to avoid jury duty, and in general to repudiate responsibility for the conduct of public affairs.

12. From a false public sentiment about special classes of offences and offenders; as when a community harbors a gang of outlaws; or when the prevailing sentiment is against the execution of some law; or when boys and watermelons are excepted from the applications of the fourth commandment; or when malicious mischief is justified upon a particular night in the year; or when assaults, rowdyism, and other criminal misdemeanors are treated as innocent pleasantries if the offenders chance to belong to a certain class of young people,—people presumed to be exceptionally intelligent and respectable, and under special obligation to behave themselves.

Such are some of the causes of the lax enforcement of law. The remedies will, therefore, lie along the same lines. We need better politics, better legislators, better laws, better police, better courts, better juries, better lawyers, a better penal and reformatory system, more commissioners like Theodore Roosevelt, more governors like Clarke and Cul-

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bertson, more intelligence and patriotism and public conscience among our citizens.

We need to bring our civil law to the same degree of certainty as prevails in the domain of natural law. We are accustomed to make some very fine distinctions between the two. Natural law, we say, is a uniform mode of action among natural forces. Civil law is an authoritative mandate, requiring or forbidding something, on pain of forfeiture of property, liberty, or life.

But the difference is not so wide as it appears. Natural law is based on the relation of cause and effect. Its most striking characteristic is constancy. The law beneath all law is that similar causes will produce similar effects unless interfered with by other causes. On this principle we base our science, our industry, our civilization. If we could not depend upon the constancy of the laws of gravitation, of motion, of momentum, of light, heat, electricity, chemical reaction, on the succession of day and night and of the seasons, if we did not know whether fire would burn or cold congeal, or steam expand, or water run down hill, or food sustain life, or poison destroy it, order would turn to chaos and chaos would end in extermination.

Now, what we need, not alone for the sake of society but for the criminal's sake as well, is the attainment of the same degree of certainty in the operation of civil law. Make the crime a cause and the penalty the effect, and let it be understood that the effect will follow the cause with the inevitableness of fate.

This requires that the effect be carefully proportioned to the cause—the penalty to the crime—neither too heavy nor too light. It requires that the effect should not follow without the cause—that no innocent man should be punished; and that the cause should not exist without the effect—that no guilty man should escape. It would relieve punishment of its vindictive aspect. When I put my hand in the fire, I do not say that nature has taken vengeance upon me; I say

I have burned myself. So should penalty be made to appear and to be the self-punishment of crime.

And as the whole constitution of nature conspires to secure the sequence of cause and effect, so should the whole power of organized society conspire to secure the inevitable sequence of penalty after crime. The legislator, the detective, the policeman, the sheriff, the justice, the grand jury, the petit jury, the attorney, the judge, the jailer, the public—all should coöperate to this end. This would make law, not only the safeguard of the virtuous citizen, but the strongest possible deterrent and reformatory influence upon the criminal and the criminally disposed.

I do not claim that this end can in all cases be perfectly attained. There is no natural law whose operation may not be hindered or neutralized; but the law itself remains unimpaired. What we need in the administration of civil law is, that the causes of interference be reduced to a minimum and that the means of normal operation be raised to a maximum.

Neither is it claimed that even this ideal effectiveness in the execution of law would abolish crime. There are other causes that would continue to operate after all was done. By the extent to which we diminish or counteract this cause we remove a source of crime so prolific and mischievous that we cannot too zealously apply ourselves to the task of its correction.

THE DISCHARGED CONVICT IN EUROPE.

BY SAMUEL J. BARROWS.

In a trip made to Europe in 1892–93 the writer visited many European prisons, and also gained some information in regard to work for discharged convicts in European countries. His presence as a delegate to the International Prison Congress at Paris in July, 1895, offered an opportunity for special inquiry and for securing information through per-

sonal conference and official reports not easily obtained elsewhere.

More than a year before the meeting of the Paris Congress a series of questions was sent to officials and delegates of different countries, inviting the preparation of statistics and monograph concerning the administration of prisons. Included in these questions were some bearing upon work for discharged convicts. One of these questions was what amount prisoners might save in prison in preparation for their discharge; second, what means should be taken after discharge to see that this money was not wasted. A third question related to the existence and activity of prisoners' aid societies.

As usual in the collection of such data, too many countries failed to respond. Nevertheless, the result was the preparation of some valuable monographs and reports in different countries.

The limits of this paper will permit nothing but the briefest summary of principles, methods, and results which these reports illustrate.

FRANCE.

The monographs concerning French institutions are among the most complete. Among the prisons chosen to illustrate the system are those of Melun, Poissy, and Berrouaghia for men; the Maison Centrale de Rennes for women; the *prisons celulaires d'Angers* and of Lyons and of Rouen for both sexes, and several establishments for boys and girls. In the French system prisoners are allowed a certain portion of their earnings. This is divided into two parts, one of which they may dispose of while in prison, the other constituting a reserve against the time of discharge.

The *Maison Centrale de Melun* has a prison population of 605. The average amount accruing to the prisoner on his discharge is, for three years of detention, 250 francs; four years, 350 francs; five years, 450 francs. A part of their earnings may be sent to their families during their imprison-

ment, or may be spent for fruit, letters, and other expenses approved of by the administration. A portion of the reserve is applied to the cost of clothing and of sending the prisoner to his home. The rest is sent by postal order to his place of residence. Only those who are pardoned or liberated conditionally receive their money at their discharge. Prisoners may voluntarily place their reserve in the hands of the societies of patronage, as most of the prisoners' aid societies in France are called, the society acting as a savings bank. Outside of this no special measures are taken to prevent the prisoner from wasting his earnings. A society at Melun assists every year 1,200 tramps—mendicants and tramps—but we are told that the discharged prisoners of the *Maison Centrale* rarely apply for its benevolent intervention.

At Poissy the average amounts given to discharged prisoners from their earnings are for one year, 81 francs, ($16.-20); two years, 187 francs ($35.40); three years, 373 francs ($74.60); four years, 407 francs ($81.40); five years, 562 francs, ($112.40). These figures are so variable that the difference obtained by some workers in three years is superior to those obtained by others in four years. Prisoners' aid societies aid the condemned at their liberation, after having received information in regard to their sincerity and worthiness from the prison administration. They seek work for them and try to establish them in friendly relations in the section of the country from which they have come, or they shelter them in asylums for some days. At Poissy, four societies lend their aid to discharged prisoners. There is *La Société Générale pour le Patronage des Libérés* which was established in 1871 whose seat is at Paris. Its president is the distinguished senator, legislator, and penologist, M. Bérenger. This society holds special relations with the director. The conditionally liberated who are not immediately able to find employment are received provisionally in a special asylum where they are assisted by work. The reserve gained in prison remains in the hand of the society until the protégés are properly placed. A second so-

ciety is *La Société Centrale de Patronage des Libérés*, whose president is M. Steeg, inspector-general of primary education. Its seat is at Paris and at Versailles. Every month a delegate visits the prison and questions the prisoners who are nearing their discharge. The special end of the society is to reconcile prisoners with their families or to serve as an intermediary between the condemned and other persons. A third society has for its object the aid of volunteers in the military service who may be found in correctional establishments and who undergo imprisonment before their conscription. These young prisoners are sent on liberation to the department asylum of Nanterre. They are often transferred to the disciplinary batallions of Africa. A fourth society is *La Société de Patronage des Libérés repentants*, founded in 1876 and engaged especially with prisons for short sentences in the department of Seine et Oise.

While we find the director of the Maison Centrale of Poissy recognizing the services of four societies for discharged convicts, the director of the prison for women at Rennes complains that all his efforts have been in vain to establish an aid society for prisoners in that vicinity, owing to local causes. He recognizes, however, the services of the sisters of the order of Marie-Joseph. At Angers, where there is a cellular prison for both sexes, the work of the aid society is gratefully recognized by the director. It is composed of magistrates, landlords, and of some rich manufacturers in that city.

The aid society of Lyons stands in close relation to the administration of the prison. An agent and also a committee of the society visit the prison and inquire into the condition of those who ask aid. This society extends its activities to all the penitentiary establishments in the southeastern part of France.

In Rouen a society was organized in 1874, which is one of the most active and vigorous in France. It comes into relation with prisoners before they are discharged. Its resources consist of subsidies by the state and the city of

Rouen, of fees remitted to it by members of the jury, and of the earnings of prisoners committed to its care, amounting, all told, from 4,000 to 7,000 francs a year. There are other institutions, such as lodging houses, which do not confine themselves to aiding prisoners, but which have often prisoners among their beneficiaries. One of those lodging houses received in 1893 11,652 individuals, of whom 9,991 were men, 1,281 women, and 380 children. Another asylum on a private foundation has furnished nearly an equal amount of assistance. Still another society provides the needy with work, following a plan adopted generally in societies of this kind in France, of giving each individual some occupation for half a day which will entitle him to his daily bread and lodging. The other half of the day is devoted to the seeking of some regular employment. In the year 1893 9,756 days' work was furnished for 1,361 persons, and the amount dispensed in wages amounted to 10,208 francs. The resources of this society in 1893 amounted to 35,681 francs and its expenses to 19,185 francs. In connection with the agricultural colonies and institutions for minors there are nearly always aid societies and committees.

The *Société pour le Patronage des Libérés* has been mentioned. The report before me made for the general assembly in June this year gives an account of its work for the last year, including the admirable address of the president, M. Bérenger. The society was founded in 1870. "That which impresses one most," said the president, "in looking back over the past twenty-five years is the progress of ideas." When it was founded but little was known about the patronage of prisoners, and that was met with incredulity and mockery. To these early doubts a confidence and an eagerness have succeeded whose results are seen every day. The Government now gives important sums for this work and the chambers vote them without difficulty. For twenty-five years the society has patiently done its work. In its first year it assisted from 80 to 100 discharged prisoners and had an income of 8,000 or 10,000 francs and had 200 members.

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To-day it assists 3,400 prisoners and has an income of 113,000 francs, ($22.600) and 800 subscribers. In 1879 a temporary asylum was created. In 1881 it was decided to extend assistance to women, and a new asylum was established. A second asylum was established in 1890, especially for those liberated conditionally, and the number of assisted rose to 3,300. The total number of prisoners received from the beginning is exactly 33,028. The introduction of work into these asylums in 1891 helped prisoners and improved the finances of the society. Work has since been established in the house for women. The obligation to work is regarded as a great protection against the idle and the hypocritical. A new rule imposes four days of work without wages in return for the shelter.

The introduction of work has reduced the expense from 35 francs to 17 francs 25 centimes for each prisoner, a reduction of 50 per cent. The figures for the last year show that 271 have been furnished with aid to return to their homes, 17 were reconciled with their families, 249 were enlisted as soldiers, 822 were placed at work, 170 were assisted without the asylum, 7 left the country, a total of 1,536. Of the income of the society 54,000 francs is received from the work of inmates, 54,000 from different subsidies, and 11,000 from subscribers. The association owns two of its asylums, valued at 126,000 francs, with merchandise worth 15,000. This society is one of the finest examples of a living, active organization.

Another important organization is the society for the aid of Protestant discharged convicts. It was founded in 1869 by the Rev. E. Robin, who has written a work on the penitentiary question. Its receipts in 1894 were 5,590 francs; its expenses 5,875 francs. Since its organization in 1869 it has aided 3,678 prisoners. There is also a Protestant society working among women prisoners, which has a modest asylum. Its work is not numerically large, but earnest, personal, and sympathetic.

One of the most active of the labor homes is established

at Melun. During the year 1894 it aided 1,246 inmates. Of these but 75 presented themselves a second time, 7 a third time. The majority stay from one to four days. This society receives and expends about 10,000 francs.

An important step was taken in 1893 for the union of all societies of patronage in France. The first congress of these societies for that object was held in Paris in 1893, and the second congress in Lyons in 1894. A permanent commission was formed and a central bureau established. The object of this bureau is not to interfere with the special work of each society, but to furnish a center for information and mutual aid. There are now 50 of these affiliated societies in France. The central bureau is composed of 25 members elected for five years.

On this central committee are the names of distinguished lawyers, professors, judges, and philanthropists. The honorary presidents are the eminent senator, author, and member of the French academy, Jules Simon, and M. Charles Petit of the court of cassation. The active president is Dr. Theodore Roussel, senator, member of the institute, and president of the superior council of public assistance; Messrs. Bérenger and Albert Rivière are on the central committee.

The *Société générale des Prisons* has for its object the study and development of all questions relating to penology, and has made a distinguished name for itself the world over among penologists. It has enlisted the co-operation of some of the most eminent of French jurists and philanthropists in the discussion of practical and fundamental questions. Its publications take the highest rank. It was my privilege during the session of the Prison Congress to attend on the 4th of July the dinner given in the Eiffel Tower by this society to the foreign delegates. The addresses on that occasion was marked by an earnestness, dignity, and sympathy, which were beautiful indications of the development of the humane sentiment not only in France, but throughout the world.

The national organization of these aid societies in France

having been formed but two years ago, it is too early yet to seek practical results from this feature. But an interesting report by M. E. Cheysson shows just how such a central bureau may be useful. And it is interesting to note that as a result of the interest awakened by the formation of its national organization fifteen new societies were organized between May, 1893, and June 1894, and some old societies have been revived. At the same time the *Société générale pour le Patronage des Libérés* has established ten new sections in different parts of France under advice of the central bureau. Thus the seed of a new interest in behalf of the prisoners has been sown every where in France and is bearing excellent fruit.

SPAIN.

When we turn to Spain, there is a decided contrast to the condition of things in France. Institutions of patronage do not exist distinctively for prisoners. They are more a matter of retrospect. There is evidence that some three hundred and fifty years ago Spanish nobility founded a society which concerned itself in securing justice for poor prisoners, obtaining pardon for their misdeeds, and giving them material aid. This society, founded in 1537, existed until 1649, a hundred and twelve years, at Seville. Other societies were founded in the last century and early in the present one. In 1840 the *Sociedad Filantrópica* was formed for the reformation of the prison system of Spain. It worked with activity and success until weakened and arrested by political causes. Among its most distinguished members was Ramon Lasagra. One of the Spanish reporters to the Prison Congress says the patronage of prisoners in Spain seems to have completely fallen into forgetfulness. The prison system allows a reserve fund to the prisoner from his earnings, but no effort is made upon his release to supervise its expenditure.

AUSTRIA.

In Austria aid for discharged convicts has only lately be-

gun to develop. Conditional liberation does not exist, but the system of allowing prisoners a portion of their earnings has been adopted. At the penitentiary at Marburg the amount of money due to prisoners on discharge averages from 5 to 7 florins ($2.50 to $3.50) a year. For the aid of worthy prisoners from this penitentiary there is a society, formed in 1891, under the presidency of its director. It has a membership extending over the Empire, the fee being 50 kreutzers a year — less than 50 cents. The mayor and the curé of each commune are counselors of the society. The membership is 561. In the three years following its organization, it procured work for 191 prisoners, reconciled 61 with their parents, bought railroad tickets for 247, and expended 1,600 florins ($800) for clothing and gifts. The investigation it has made in regard to those it has assisted shows that only 3.06 per cent. have returned to crime, while where patronage has not been extended the recidivists reached 60 per cent. There is a fund for the aid of discharged prisoners, under control of the state, for the penitentiary at Marburg, which fund is at the disposition of the director. In the two prisons for women, that of Maria Nostra and the prison of St. Maria Madelaine, the discharged receive a portion of their earnings, averaging about 5 florins ($2.50). Religious orders assist them on release. A legacy of 7,900 florins is devoted to the aid of female prisoners. The report says that the development of societies of patronage in Austria leaves much to be desired.

HUNGARY.

In the Kingdom of Hungary there are 20 voluntary organizations whose funds are augmented when necessary by the minister of justice. These societies are administered by persons without official relations. Where the assistance of the society is lacking, the royal attorney (*procureur*) is able to aid the discharged to the amount of 15 florins ($7.50) per man. In addition to this, the average amount available

to the prisoner from his earnings on discharge is about 12 florins a year ($6). The penitentiary of Vaez has a special assistance fund, derived from the labor of prisoners. It amounts to-day to 15,567 florins. The interest of the sum alone is used.

Three years ago in Hungary I visited personally the home for discharged prisoners established in the suburbs of Budapest, under the auspices of the Budapest *Verein für Unterstützungen entlassener Strafgefangenen*. It was my privilege to meet the founder of this institution, Dr. Francis Scekely, a judge of the supreme court of justice, which is the highest court in Hungary. Dr. Scekely has not only established this home, but introduced a special industry, the making of straw covers for bottles, and in connection with a friend, invented a machine for their manufacture, so that Hungary no longer needs to import them, but is even able to export them. The institution is partly supported by the income from fines imposed by the code. Thirty per cent. of this money in Budapest goes to the institution. It amounts to about 8,000 gulden. The society consists of 600 members. The institution has from 36 to 40 men and occasionally 2 or 3 women, for whom there is a separate part of the house. This seemed to me to be one of the best labor homes I had seen, as one may see in Budapest one of the best jails in Europe. More satisfactory than the institution was the pleasure of finding an eminent judge in Hungary giving so much of his thought, time, and inspiration to aiding discharged convicts while acting as the honorary president of the society named.

SWEDEN.

Aid societies exist in all the principal departments of Sweden, and there is a central society at Stockholm. The prison population of Sweden is small, so that the work of the aid societies does not make a large show in statistics. Prisoners do not receive wages as such for work, but are given a premium for industry and good behavior, which does not ex-

ceed 9 cents a day. Half of this premium is available during the stay in prison; the remainder is deposited for him in the postal savings bank, and he is not allowed to touch it until after he has been a month out of prison.

DENMARK.

The same principle of allowing prisoners to accumulate a reserve from their earnings or money in the shape of a prize or gratuity prevails in Denmark. There are a number of aid societies, which have at Copenhagen a central organization, with an office and a paid agent. The inspector of the prison or the chaplain is usually the president of the local societies, and two or three other officers of the prison are members or directors. Assistance is given in the form of clothes, tools, railroad tickets, or orders for food. The society has been in existence for thirty-five years. Its revenues are mainly from private contributions, but the state treasury also gives aid. As little assistance as possible is given in money.

SWITZERLAND.

Switzerland is a country of less than 16,000 English square miles. It is little more than twice as large as Massachusetts and less than half the size of the state of Ohio. Yet Switzerland has fourteen societies for discharged convicts. The central committee of each society has its office in the chief city of each canton. It is interesting to note that in the canton of Soleure a police department fulfils the work of a society of patronage and that at Bâl-campagne and also at Tessin the director of the penitentiary fulfils the discharge of this duty. The Swiss societies are each administered by a central committee chosen by the general assembly. In addition to this, several societies have a committee of women who care for women prisoners. Indeed, the members of the societies comprising a district or part of a canton can constitute themselves a section, having a president at their head.

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Zurich is a canton of 687 square miles, with a population of 284,000 inhabitants. It has a society with eleven such committees. One can thus see how fruitful in results may be the work of a society so thoroughly organized and whose committees and patrons work within a limited territory. Nowhere in the world, I suspect, is so much done toward bringing prisoners into direct personal relation with liberated prisoners as in Switzerland. The idea is that no prisoner shall really lack a patron. These district committees are composed of charitable men and women, well known in the place where they live for their devotion to those that suffer. They carry the spirit of philanthropy into the smallest borough.

Some societies, notably of the Neuchatel, replace these district committees by corresponding members who have the same duties. In an eloquent discourse, pronounced by Dr. Edouard Blache, on the patronage of discharged prisoners in Switzerland, which was delivered before a distinguished audience of judges, civil and military authorities in France, he called attention to the large number of societies which have at their head the director or the chaplain of a penitentiary, or some prison official, or a minister of some denomination. Such co-operation could not be found in every country, owing to political or religious divisions, but in Switzerland, an essentially democratic country until lately profoundly troubled by religious discussions, it is recognized by all that the patronage of prisoners is a neutral territory where men of all parties and all social classes may be found. "Among us," said M. Lardy, "in that which relates to patronage, there are no more divisions of churches, parties, or social conditions; all are in agreement, and that has been the case for the last twenty-three years." "This union," says M. Blache, "of all the vital forces of the nation joined for the same effort is the main cause of the success of the Swiss societies of patronage." The number of members in these societies has been growing from year to year. That of Neuchatel, which began with 219 members, now numbers

1,800. To secure popular interest and support, the membership fee is placed very low.

The main work in each society falls upon the central committee, especially the delicate task of choosing among these prisoners who appear to be worthy of patronage and of designating a patron for them. The extension of aid is made, not through money, but through work and personal sympathy, counsel and interest. This personal relation with the prisoner begins before he has left the prison. The society does not wait until some homeless or discouraged prisoner knocks at the door of its office. It goes to him as the father went to meet the prodigal son, while he is yet a great way off. Systematic visits are made to the prison. Every prisoner knows that he may apply for aid if he needs it and merits it. The director of the prison who, as already said, is a member of the committee, furnishes his colleagues with what they need to know concerning the character, the improvement, and sincerity of the prisoner. They learn his age, origin, profession; they know when he is coming out and what measures need to be taken in regard to him. Reports are carefully and formally made concerning the health of the prisoner, his special aptitude for work, his education, his weakness, the condition of his family, and the sum of money which he has earned. Instead of remitting the money to the prisoner, which in other countries has often proved a great temptation to waste and debauchery, the reserve due him is deposited in the savings bank and the book is generally given by the central committee to the patron who is chosen to be a friend, guide, and counsellor to him. This direct individual and personal relationship which is established between the patron and his protégé is one of the most vital features of the Swiss system. No prisoner thus comes out friendless.

To this friend is committed the work of directing the prisonor in the right way, of continuing his moral education, and of following him until he is restored and rehabilitated. Personality thus has an immense place in the Swiss system.

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"Everything depends upon the choice of a patron," said the eminent president of the society at Neuchatel. "If prisoners have the fortune to find a good patron they nearly always reform." It is not always easy to find a man devoted and charitable and ready to sacrifice himself to this task. "Yet," says M. Blache, "we are able to cite examples of patrons in Switzerland who have guided with success a dozen and even fourteen discharged prisoners. The duties of the patron, his sphere and mode of action are described; his first mission is to seek for his protégé some place where at the moment of his liberation he may be able to gain an honest living. He must see that his protégé has a place, if possible, with a new environment, removed from the baleful influence to which he was exposed before. In France and elsewhere complaint has been made of that public hostility which often paralyzes the efforts of those who seek to find work for prisoners. "There is no lack," says M. Blache, "of sympathy for the prisoner who groans upon the damp straw of his dungeon, but when the condemned has paid his debt to society he often meets with nothing but disdain and contempt." The Swiss societies would long since have been wrecked had they not succeeded in diffusing among the masses more just ideas in regard to liberated prisoners and in making the people understand that it is for their interest to associate in this work. It can not be said that this hostility to discharged prisoners has totally disappeared in Switzerland, but it may be affirmed that the popularity of the societies in Switzerland, the confidence they have inspired, and the results they have obtained, render the task of their central committees or of the patrons much easier. If circumstances permit, the patron seeks at the very outset to reconcile the prisoner to his family and immediate friends. This is usually followed with the best result.

The Geneva Society has established an asylum where prisoners are received on the day of their liberation for whom it has not been possible to find permanent employment. Provisional work is found for them through two so-

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cieties for furnishing temporary employment. The society at Neuchatel has no asylum, and proceeds in a different manner to place its protégés. It establishes a list of correspondence members, and through a special employee paid for this work a list of persons in the canton who are disposed to give occupation to discharged convicts. This list contains all particulars in regard to the number of workmen, the number of apprentices, and the conditions imposed in each establishment. Contractors and employers willingly admit discharged prisoners in their establishments, for they are assured by a double guaranty; first, the surveillance of the patron, who is kindly if the prisoner behaves well, but in the case of disobedience or misconduct may impose a penalty; secondly, the engagement by the society to cover the cost of depredations of which it might be a victim through the employment of the prisoners. But in twenty-three years the society has not had to expend a cent on this account. The development of patronage in workshops is dependent to some extent upon the reception which honest workmen accord to discharged prisoners. It is possible for them to make his life miserable by reproaches, but the law department of Neuchatel, in its desire to extend a support to the prisoners' aid societies, has decided that whoever malevolently and without sufficient excuse publicly reproaches a prisoner in regard to the act he has committed or the sentence he has incurred, shall be punished by imprisonment of a month or a fine of 100 francs.

The society avoids as much as possible giving indiscriminate aid; but it is often necessary to provide a prisoner with clothes, overalls, or tools, before he can get work. At Neuchatel the care of making the necessary purchase is devolved upon the patron.

When a patron has found a place for a discharged prisoner, his work is far from finished. In the canton of Neuchatel patronage involves two distinct elements. The patron gives his protection and aid to the prisoner intrusted to him. He stimulates his zeal by giving him from time to time a

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part or the whole of his accumulations in prison. On the other hand, the prisoner is submitted to a surveillance which is very different from the surveillance of the police. Its duration is decided by the central committee upon the report of the patron. The patron presents each year a circumstantial report upon the result of his activity. Formerly, the only penalty which a discharged prisoner incurred for insubordination or misconduct was the withdrawal of aid; but since 1892 the council of the Canton of Neuchatel, by an amendment to the penal code, enables the committee of the society to complain of an insubordinate prisoner before the proper authorities and to inflict a punishment whose maximum is fixed at three days' imprisonment. This power is used with great discretion, so as not to alienate the objects of aid. This surveillance is not only extended to those who have voluntarily placed themselves under the patronage of the society, but the penal law now intrusts to the society the surveillance for a period of five years or more of every prisoner less than 18 years of age. He is obliged to conform to the injunctions of his patron and of the committee, under a penalty of being sent again to prison for a period not exceeding six months. The society also cares for minors who have been acquitted as irresponsible, but who need to be placed in some house of correction or discipline.

It is thus seen that the society acts in close relationship with the state, although its activities depend almost wholly upon private interest and devotion. The state not only gives moral support, but aids by subsidy.

The practical result of this system is seen in the reduction of the number both of prisoners and recidivists. In the canton of Neuchatel there has been a reduction of 50 per cent. in the number of prisoners. The recidivists, which in 1870 were in proportion of 75 per cent. were in 1892 only 4 per cent. In the cantons of Switzerland which are deprived of these aid societies, recidivism still works its ravages. In 1890, of 225 prisoners assisted by the Neuchatel society, only 6 have fallen. In 1891, of 264 discharged

prisoners aided, 10 have been reconvicted. In 1892, of 360 aided, 15 have fallen. In the society of the canton of Geneva, of 496 condemned men whom it has aided, but 17 had received new condemnations. M. Blache believes that a part of these results must be credited to the excellent penitentiary system of Switzerland. It is a system of at first solitary cellular confinement, then progressive life in common, and afterwards conditional liberation.

Since 1888 there has been a union of the different societies in Switzerland, with a central organization, without sacrificing the individual character or autonomy of each society. This union has been fruitful in practical results.

No man in Switzerland has done more for the development of the penal system of that country than Dr. Guillaume, director of the federal office of statistics and general secretary of the Commission of the International Prison Congress, and to him I am indebted for many facts and reports in relation to aid for discharged prisoners.

ENGLAND.

In England, according to the report of the prison commissioners, there are some ninety prisoners' aid societies. In preparation for the Paris Congress, Mr. E. Ruggles-Brise, commissioner of prisons and the official delegate to the Paris Prison Congress, sent a series of special inquiries to every aid society in connection with the prisons, asking for definite information. Through the personal kindness of Mr. Ruggles-Brise, I had the opportunity at the home office of looking over the large amount of information thus acquired. The paper by Mr. E. Ruggles-Brise, written as a result of this examination, was a valuable contribution to the preliminary reports of the Congress.

Among the answers received from these societies, that of the governor of Stafford prison furnishes one of the best examples of the English method. Two societies are connected with this prison, the North Staffordshire and the South

Staffordshire aid societies. In addition, the Litchfield Labor Home, the County Police Mission, and some various female rescue and preventive homes coöperate with the societies mentioned. The names of all prisoners selected for inquiry are every week submitted to the governor, who is a member of the executive committee of both societies. The governor, at his discretion, reduces or adds to the list. The societies take charge of and expend through paid agents all prisoners' mark money. The chaplain is secretary to the two societies. In conjunction with the governor he selects places for the agents to see and inquire into. The agents are under his authority, and he is responsible to his executive committee, to whom he submits a monthly balance sheet, giving full details of all the work done in every way. Under the English system the law provides for a visiting committee for each prison, which is made up mainly of magistrates. Its members are nearly all subscribers to these societies and several belong to the executive committees. The agents are paid a fixed salary and expenses. Especial attention is paid to female prisoners. Ladies' committees exist in almost any town in the county. The fundamental rule is "No money aid." Clothes, tools, food, etc., are purchased and lodgings provided while work is being found. The prisoners' gratuities are paid by the societies.

The society does not profess to deal with habitual criminals beyond taking charge of their mark money and doing their best to find work for them. The societies do their utmost for first offenders and for prisoners with one or two convictions. There is a labor home for female prisoners. The chaplain, though favoring a home for female prisoners, does not regard a labor home for men as a form of aiding discharged convicts that it would be well to resort to frequently. Four thousand one hundred and eighty-nine prisoners were discharged from Stafford in 1893. Twenty per cent. of this number came before the agents of the two societies. Pecuniary assistance, not cash, was given to 400; work was found for 223. Less than 10 per cent. of the men

and women dealt with by the two societies have been recommitted to prison.

The various prisoners' aid societies of England, of which 67 are reported—and there are about 90 in Great Britain—illustrate one important advantage secured by their multiplication and coöperation. They become centers for the education of public opinion concerning all questions of prison reform. The English societies bring to bear upon Parliament and upon the Government the force of their influence to secure better methods and better legislation. Thus, in 1893, a congress of the various prisoners' aid societies in England was convened in London, to which 50 societies sent deputies. At this conference resolutions were passed recommending amended legislation for habitual drunkards, raising the question of gratuity to ticket-of-leave men, and urging the non-imprisonment of children. The committee of the North Staffordshire society say:

> Your committee have for some years lamented the isolated conditions under which the various societies have hitherto been content to work. Apart from the intrinsic value of the four reforms above specified, we attach paramount importance to that fast-growing spirit of cooperation, combination, and free interchange of experience by which they have been brought within the range of practical possibilities.

In the valuable report of Mr. E. Ruggles-Brise already referred to, the essential elements of the treatment of discharged convicts are described and the work that is done by the aid societies, the temporary homes, and the Salvation Army is warmly recognized. In England the prisoner does not receive a portion of his earnings as such, but receives certain gratuities. On his discharge from a local prison—that is to say, a prison in which the sentences are of short duration, from one day to two years—he may receive not more than 10 shillings. On leaving a convict prison where the sentences vary from three years to life the highest amount available to him is £6. Above a certain minimum sum, the aid societies takes charge of the gratuities for the prisoner. The Government also gives certain sums to these societies. The amount given has generally been based on the require-

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ment that private donations should reach an equal amount, or that the subsidy given by the Government should be limited by the amount received from other sources. "The principal difficulty," says Mr. Ruggles-Brise, "which retards the work of the reformer is the shortness of sentences. More than half of the sentences are for less than fifteen days. Thirty-eight per cent. are condemned to a week or less. Thirteen per cent. only remain prisoners long enough to obtain a gratuity on their discharge. Thus, in the case of the great majority of prisoners they have very little if any occasion to exercise their beneficent influence. In spite of this the prisoners' aid societies are in communication with nearly all the prisons throughout the United Kingdom and are doing an immense amount of good. The energy, zeal, and devotion excited by that special form of charity from one end of the Kingdom to the other are truly admirable."

Agents are employed to-day in most all prisons; in some, two agents are employed, one for the male and one for the female prisoners.

No question in England, we are told, has given rise to so much diversity of opinion as that relating to the establishment of temporary homes for men. In general, in England, public opinion is against the adoption of such a system. On the Continent it is more favorable to these establishments. Mr. Ruggles-Brise doubts if the opinion common in England is correct. But little has been done in this direction in England during the last twenty years. Canon Jacobs, of Portsmouth, believes strongly in labor homes, and says, "Our missionaries rarely fail to find work for those who have passed through the labor home and are benefited by it." Mr. Ruggles-Brise is of the opinion that every prison ought to have a labor home in connection with it. Some prisons take advantage of the homes or shelters established by the Salvation Army, which do a great amount of good. As for refuges for women, public opinion is practically unanimous in their favor. Semi-official refuges for women have obtained excellent results. They are applied to long-sentence con-

victs, not to local prisons. Generally speaking, they depend upon conditional liberation after the expiration of a third of the sentence, with power to recommit the prisoner in case of misconduct.

In England the curious are strictly excluded, but every facility is offered to persons properly accredited and recognized whose object is the well-being of a prisoner.

OTHER COUNTRIES.

Prisoners' aid societies also exist in Germany, Belgium, Holland, Italy, and Russia. The Duchy of Baden alone has 59 district committees, grouped under the direction of a central committee. The custom of giving prisoners gratuities or a portion of their earnings as a reserve fund against discharge, prevails in nearly all European countries, and it even extends to Japan, where conditional liberation has also been introduced.

ACTION OF THE FIFTH INTERNATIONAL CONGRESS.

So far as the discharged prisoner is concerned, discussion at the Fifth International Prison Congress centered in the question, What means should be taken to prevent discharged prisoners from wasting their accumulation on leaving prison, and thus falling again into crime? The action on this subject is given in the report of the third section.

CONCLUSIONS.

From this wide survey of European methods, what conclusions may be drawn in regard to our own country?

(1) The weight of evidence shows that in the countries and districts where aid for discharged prisoners is most actively and efficiently organized there has been a marked decrease in the percentage of recommitments to prison.

(2) Where aid for prisoners is most sufficiently organized, we find also an improved prison system and a due attention to preventive agencies. One cannot take hold of

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one end of this prison problem earnestly without being obliged to take hold of the other. It was the Prisoners' Aid Society at Baltimore that discovered that a children's aid society was needed. As we have seen, the prisoners' aid societies in England are earnestly advocating preventive measures.

(3) In England, France, Switzerland, and in some other countries, prisoners' aid societies are vastly more numerous and active than in the United States. For the most part they are officially recognized and aided by Government funds, and their work is carried on in co-operation with prison officials. The question rises whether we should not have prison associations in every state of the Union, with committees or district societies in every county or wherever there is a prison.

The opposition of many wardens in this country to such societies may be attributed to the unbusiness-like and unpractical manner in which such organizations have worked, though as a matter of fact there are so few societies in active existence in this country that few wardens have had much experience with them. If societies in this country like those in Switzerland and in England were brought into close relation with the wardens and chaplains of prisons, they would gain by the practical wisdom and experience which prison officials have acquired.

(4) We can not separate the proper treatment of discharged convicts from the large question of prison administration. When a man returns to prison a second or third time it may be because when he went out he was not properly educated to go back into society, or it may be because society was not properly educated to receive him. Those who have to deal with discharged convicts know the difference in dealing with a prisoner who has come from a house of correction and one who comes from the Concord Reformatory. If one has learned a trade, or has had the manual education which lies at the basis of all trades, it is not so difficult to place him. But if one comes out of prison with-

out education, it is hard to tell which is more helpless, the prisoner who asks for aid or the man who would like to aid him.

On the other hand, let us not make the mistake of assuming that the best prison system and the best prison officers can wholly decide the fate of the discharged convict if society is hostile and apathetic toward him. The work that is done within prison must be supplemented by sympathetic and helpful work when the prisoner comes out.

(5) In regard to the establishment of labor homes, the writer, while admitting their practical usefulness in certain places and under wise management, believes that when the indeterminate sentence, or some wise form of conditional liberation is universally adopted, there will be little if any need of such labor homes for discharged prisoners. The prison can shelter them until they are reasonably assured of work outside.

(6) Of all the systems and methods examined, none seem so wise, so fruitful, and so promising as the Swiss system, in which every prisoner, not a confirmed recidivist, may have a patron who shall be to him a guardian and friend. Nothing can take the place of that reform of practical Christianity which the Apostle Peter illustrated when he said "Silver and gold have I none," but gave his right hand to the man at the gate. It is not money but the right hand extended through the probation system which many a convict needs when he stands in the court of justice, it is the right hand of education and discipline which he needs in prison; and it is the right hand of friendship, sympathy, and fraternity which he needs when he passes once more from prison into the great, wide world.

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THE INSANE COLONY AT GHEEL.*

BY REV. S. G. SMITH, D.D.

This is famous among students of the treatment of insanity, for it is the only place in the world where these unfortunates are treated on the colony plan. Gheel, about twenty-five miles distant from Antwerp, in the midst of a flat and highly fertile country district such as is characteristic of this part of Belgium, consists of one long street, with little branch streets, like the trunk of a poplar tree, tall and thin, but flowering out into little fields and meadows behind, connected with these houses. In this central village there are some 6,000 inhabitants. But Gheel is only half described yet, for the place is an ellipse, of which this village is the center, and there are twelve little hamlets grouped round it, all of which are a part of the colony for the insane. In these hamlets about 6,000 more people live. Of the population of 12,000 about 1,800 are insane, and a very large portion of the rest are children, for these Flemish believe in large families. Of the 1,800 patients 200 are paid for by their friends, having such quarters as their means will allow, the highest amount paid per year being 6,000 francs and from that down to 2,000 francs. Of the patients supported by the government, being those not having private means or wealthy friends, there are made three classes, according to the trouble they are likely to cause in their care, either because they are filthy or maniacal. For the first class the family that takes care of the patient receives twelve cents a day, for the second class seventeen cents and for the third class nineteen cents a day. This sum includes board, lodging, washing, and care. The insane are boarded in private families for these sums, and become to all intents and purposes members of the family, eating at the same table and sharing

*From a paper read at the Third Minnesota State Conference of Charities and Correction.

often in the family work and as far as practicable its pleasures. Only two patients are ever quartered in one house. There are five doctors for the insane. The patients who are thought to be curable have one visit a week; those who are thought to be incurable have one visit a month. Besides the doctors there are six overseers who visit each home three times a month. There is a committee of five who make two visits a year, and also a director who comes to each home twice a year. Besides these an attorney is sent by the government from time to time to receive complaints and to examine into questions of property. This is an abstract of the talk given me by Doctor Cuisenaire before we started out on our tour of inspection

The infirmary is in the form of a quadrangle, with a garden for the court. Three sides are built up with brick buildings, for the most part a story in height, while the fourth side is open with a wide view into the country. The whole place, beds, floors, dining room, and kitchens, is scrupulously clean. There are at this time thirty-three women and forty-two men patients in the institution. There are six Sisters of Charity and four male attendants. A passage on each side separates the sleeping rooms from the outside walls. This makes the rooms safe, but also leaves them rather dark. There are no straightjackets, or any other forms of restraint. The doctor assured me that no restraint of any kind is used except that the patients are held by the attendants in cases of emergency. When persons are first committed to Gheel, they are sent to the infirmary, where they remain for a few days while the case is studied, and they are then placed in one of the families in the village. When the patient becomes unmanageable in any house the physician is notified. The patient is then sent to the infirmary for treatment. It is significant of the success of the method that only seventy-five out of 1,800 patients are now in the infirmary. Here, as elsewhere, those who are able to pay get better rooms, food, and attendance than those who are pensioners of the government. Only three of the patients, at the time of my

visit, seemed to be in need of special attention from the nurses. After three-quarters of an hour at the infirmary the doctor took me on a tour of inspection among the homes of the villagers. There was no ceremony about it. The doctor opened the door and we bolted in. We looked over the houses, visiting the best rooms, the kitchen, and examining things as though each house belonged to the public. I have never seen such contentment on the faces of the insane anywhere, and there was not a house that was not clean and in every way all that could be desired. The houses are of all grades, from the humble peasant's home to that of the well-to-do bourgeois. The quarters that were well paid for were correspondingly spacious, but all were good —quite as good, I do not doubt, as the same people could provide for themselves were they sane and able to work. Again and again the doctor asked the patients if they were well fed and well cared for, and always the same favorable reply. The patients seemed to have the most personal relations with their landlords. And this, of course, must arise from the system. One woman said that one of her disordered guests had been with her for twenty-four years. Naturally there are some dangers connected with such a system. One is the danger of cruelty and neglect. This Dr. Couisenaire assured me never happened. The system of supervision is so extended and so varied that it constitutes an absolute safeguard. The danger to female patients is also one from which evil arises only at rare intervals—no more frequent, probably, than under other forms of treatment. The question would arise whether a system so successful here ought not to become universal. No doubt this unique colony has splendid lessons, but it must be remembered the settled conditions of life, the stability of the population, the sweetness and phlegmatic character of the Belgians, the simplicity and cheapness of their modes of life, the general thrift and economy, the division of land tenure, the general determination to make the most of their present position because it can only be improved by the

slowest methods—are all elements in the environment of Gheel. What is possible with Belgium might not be at all suitable to the United States. Still it does suggest the use of the system employed in Scotland, and adopted to some extent in Massachusetts, of boarding out in the vicinity of our hospitals a part of the population. The cheapness of all the elements of living affects also here the scale of salaries. For example: Dr. Peters, a man known in two continents, receives a salary of $2,000 per annum. Dr. Cuisenaire, a man of fine culture, large experience and in the prime of life, gets $800 a year and his house. The sisters at the infirmary receive $80 a year and their board.

EDUCATION OF THE DEAF IN INDIA.

BY BABU J. N. BANERJI.

I do not know any other class of people in India whose condition is so pitiable. By the census of 1890 it was estimated that there were about two hundred thousand deaf-mutes in India; but, for many reasons, I am led to believe that the number is much larger. For about sixty thousand deaf mutes, you have about a hundred and twenty-five schools in America. At this rate, we should have at least five hundred. Alas, we have only two! They are very small day-schools. Thanks to the generosity and godliness of Bishop Meurin, to whom India is indebted for the first school for the deaf. This school was started about ten years ago in Bombay, with but two boys. Twenty-five boys —no girls—are receiving instruction there now. I have the honor of being one of the originators of the Calcutta school, which was started in May, 1893, with two boys. Twenty-two are now in the institution,—two girls and twenty boys.

None of these schools are government schools. The Calcutta school is different from that in Bombay in being entirely unsectarian. The management is made up of men who are Christians, Mohammedans, Hindus, and men of differen

forms of belief. Even the children profess different religions, two of them being Christians. But, although the Bombay school is a sectarian school, they do not interfere with the religion of the children. The Bombay school has a hundred rupees a month from the government, that is about $25, —not a hundred rupees per head, but for the whole school. To the Calcutta school the government gives no aid. Therefore, it remains for the deaf to look to private charity for aid.

It must needs seem strange to you that a country so large, with a population of three hundred millions, should not be able to maintain two schools like that. In the West you are still laboring under the notion that India is rich. Perhaps there was a day when India was rich, but at that time a small sum made one rich. Even a grocer's wife to-day lives more comfortably than a princess of old. There was, indeed, a time when India was the home of civilization, the cradle of learning and of arts. Many centuries ago, before people knew of this new land which you inhabit, before the fame and name of Rome and Greece were heard of, our fathers had established kingdoms, and had languages and philosophies which still excite the curiosity and wonder of the civilized nations of the West. But those days are long gone by. Centuries of misgovernment and of the domination of a priestly order, to which fortunately or unfortunately I have the honor to belong, have brought their natural consequences; and we stand now, as the reports show, degenerate and degraded. In fact, India is now the poorest country in the world, poorer than even Turkey.

I shall tell you in a few words of the social position of the deaf-mutes in India. Unfortunately, the people of India labor under a great misconception about the physical disability of the deaf. They have no idea of the relation between hearing and intuitive speech; and there are very many who classify the deaf almost with idiots, and they cannot conceive that they are capable of instruction. There are also many people who believe in a previous state of exist-

ence; and they think that the deafness of a deaf-mute is the unavoidable result of misdeeds in his past life, and must be borne with quiet resignation. I will tell you one story that will illustrate how this belief affects the teaching of the deaf. The father of a deaf-mute boy, who was under my tuition in Calcutta, asked me if it was not wrong to try to teach his son to speak, as he thought his deafness was the result of misdeeds in a previous life. After a moment's pause, I asked him if he took medical advice when his son was ill. On his nodding assent, I said his deafness was no more the result of misdeeds than his illness; and, if he took medical advice for one, why not for the other? It is not to be supposed that this father had less affection for his child than you have for your own, but it is very difficult to rise above the popular prejudice of the country.

Another difficulty in the way of teaching the deaf is that the children themselves often do not believe that they are capable of instruction. I remember one child refusing to take the trouble when I was going to teach him one day. On being questioned, he expressed to me by signs that it was not possible that he could receive any instruction at all. I was disappointed at this answer; but, fortunately, I had a copy of the report of the Northampton institution for the deaf, and in that there was a picture of a group of children with a teacher. I showed it to him, telling him that all these were deaf-mutes, but could read and write; and this had some influence with him.

So far, I have been talking about the education of the indiscriminately deaf. But, as this Association is particularly interested in women, let me say that, if the condition of deaf children in India is miserable, the condition of deaf women is worse than that of their suffering brothers. Shut up within the limited area of a wretched house, not knowing anything about the world, and having but rude gestures for communication, they naturally become somewhat peevish, and are looked down upon by the other members of the family and hated by their neighbors. It is not right

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to say that they have any social position whatever, unless you say that the domestic animals also have a social position.

One word more and I shall have done. At the close of the civilized nineteenth century, when you are thinking of taking photographs of the inner parts of the body, when you preserve the voices of your friends for future use, when you talk and laugh and sing to each other from Boston to Chicago, these poor people in India have no means of communication at all. They are distanced by an immeasurable gulf from their next-door neighbor. I wish I had the gift of eloquence to move this audience. But broken words sometimes have an effect, more especially from a man in my position, who is speaking for those who literally, not figuratively, have no means of communication. If any of you should be willing to lend a helping hand to the deaf-mutes, I am sure the Board of my school will be more than grateful, however small the gifts may be. There is another way, already suggested to you, of helping the deaf. When I was in India, I felt the necessity of having women teachers, and what I see here makes me feel that women teachers will do better work than men. Miss Fuller, of the Horace Mann School, suggested to me the idea that it would be possible for Pundita Ramabai to train a few teachers for the deaf. Of course, they will require special education; but, after their education has been completed in the Shâradâ Sadana, if Pundita Ramabai could make an arrangement with the committee of my school that I might give them special training, it would be a great service to the deaf-mutes of the land.

THE POTATO PATCH.

In the summer of 1894, Mayor Pingree of Detroit, Mich., proposed that vacant city lots be given to the poor to cultivate. The plan proved a good one. Crops were raised which kept many a family from asking aid of the city. So

successful was the result that in the spring of 1895 Boston, New York, Minneapolis, St. Paul and other large cities, in all nineteen, were ready to take up the work. In New York and Boston existing societies were asked to assume the management, but in some of the cities associations or committees were formed for the purpose. In New York, the Association for Improving the Condition of the Poor took charge, and in Boston the Industrial Aid Society. Of the nineteen cities, statistics have been received from only eleven. But these figures are encouraging.

Boston gave employment to 54 persons; Brooklyn, 31; Buffalo, 560 families; Cincinnati, 37 families; Detroit, 1546 persons; Duluth, about 300; Minneapolis, 226; Seattle, 141; St. Louis, 120 families; St. Paul, 118 persons; and Toledo, 62 families. The methods of the cities were similar but naturally differed in details. New York furnished tools, as well as a practical farmer to oversee the work. Duluth gave the land, but no help or instruction. Nearly all furnished the seed and dressing for the land. Boston alone charged rent. In New York, the people being suspicious at first, applied slowly, and hence a coöperative farm of nearly forty acres, which has proved a most excellent thing. All workers were given ten cents per hour for work and a half interest in the product of the farm. The crops were disposed of at market rates, and brought $1,067.65. All expenses being paid, $53.00 was left to be divided.

The result of this farming has been a great surprise to many of the farmers. They have found that in the end they had really been earning the wages of skilled workmen. It threw a new light on farming, and the interest increased so much that several families, encouraged by their experience, moved to the country. This is the best thing that could happen and the most to be desired. If the city poor can be persuaded to leave the city and live in the fresh air and sunlight, tilling the ground and becoming self-supporting citizens, then, indeed, have we cause to thank Mayor Pingree for showing them the way.

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As fast as possible business methods must be introduced and charity eliminated. All expenses ought to be paid by the crops, though money may be at first advanced. During the winter, fertilizer can be collected and taken to the lots, the street sweepings of New York being given for that purpose. In many cases vegetables were unusually fine, and brought higher than the market price. In fact, so good were the products that at the New York City Live Stock Show the second prize was awarded to the exhibit of the Vacant Lot Farms.

Tramps do not care much to be set to work in this way. They move on, and if they won't work they ought not to be supported. Well it would be if in moving on they never found a less hard-hearted place. To many a man, and woman too, so unfortunate as to lose work, the potato patches are a blessing and a salvation. Sorrow and misery have been relieved by this simple method. Men of education and the most ignorant have worked side by side, thanking God for the growing crop and seeing before them food for the coming winter for their families. Give them a chance to try what Mother Earth will do for them, develop a love for growing things and soon the "potato patch" workman longs for his own little patch of ground, and lo! the home.

VAN INDUSTRIAL BUREAU.

Report of Work for February, 1896.

BY DR. GRACE W. KIMBALL.

During the early months of the winter we clearly foresaw that February, March, and April would make the heaviest demands on all departments of the relief work, and our expectations are being fully realized. The people have been literally eating themselves out of house and home, and every

day brings to light scores of those in the city who have completed this process, and who, therefore, fall into the lists of the hungry. These families, often those who two years ago were considered the well-to-do of the city, make application through any one of the many channels, and the caring for these cases has been one of the heavy tasks of the management. Work is given wherever work can be found or created. And here it is encouraging to notice that almost all the applications we have from city people are for work. Many resist free aid to the last degree, and we are not infrequently obliged to give help to such, when work is not to be had, by indirect means. I have known many families to go hungry for days, while insisting on work rather than free aid.

In the case of the villages the process of exhausting the winter supplies has gone on as in the city; but the heavy snows have kept the people in their villages until the cessation of the January storms and the opening of the roads to some extent. And with this and somewhat milder weather, the villagers have apparently risen as one man and descended upon us. Most are driven by the sorest straits to incur the dangers and hardships of several days' journey over snow-covered monntains to reach us. It is pitiful to see the half-clad women and children who have come several days' march through cold and snow and over the cruel mountains that we see from our windows dazzling in their cold beauty. Many of those refugees are frost-bitten, and some have died in the mountain passes.

So great have been the crowds, both of the city poor and village applicants, that we have been obliged to treat them en masse to a great extent. In the case of the city poor we oblige them, so far as possible, to make application through their ward officials and treat the lists thus presented as a whole, after they have been verified by our own examiners. In the case of the villagers, we again treat them in groups through their headmen or priests. The entire group is called up, looked over to get a general idea of the degree of misery

represented by them; and their appearance, together with our own knowledge of the condition of their village, is made the standard of our giving. These groups are often very pitiable. One in particular included many women and children who were in such a terrible condition from their long-endured poverty in the village and their cruel sufferings from cold and hunger on the way, that our entire secretariat was dissolved in tears at the sight of their misery.

The villagers from the districts of Khizan, Noreduz, and Noks, show the most distress. In Khizan, a district partly in the Bitlis, partly in the Van vilayet, there is a large Kurdish population—fanatical Moslems, headed by a sheikh, the son of the famous Sheikh Jeladin. Last fall the sheikh instituted a regular campaign against the Christian population with a view to rooting out that religion from his borders. This outburst of fanaticism was avowedly brought to a climax by the visit of a British vice-consul to the region. All the Armenians who entertained him or in any way had to do with him were either killed or barely escaped by flight and hiding. As a result of this crusade of last fall, practically the whole Christian population has nominally accepted Islam, the churches are turned into mosques, and even the gravestones, bearing the sign of the cross, have been pulled down and defiled by serving as lavatories for the Kurds. Very many—it is impossible to know how many—were killed out of special spite, and as an argument to facilitate the "conversion" of the rest. The priests in particular were victims either of slaughter or of forcible conversion. One poor priest was brought in disguised as a common villager, who for over four months had been buried in a pit, never seeing the light of day through fear of detection. As he pathetically related, he could not even have his children brought to him, lest they innocently say afterwards that they had seen their "Der Baba." Another priest and a vartabed who had been the hosts of the British consul, escaped as by a miracle, and their friends made a "grave" for them under the mangers of the cattle, in a dark, damp stable. After more than

four months' imprisonment in this unhealthful and melancholy refuge, they were helped to escape by night by their friends at the risk of their lives. The attitude of the Moslems of this remote region is one of rampart fanaticism, and the poor Christians are entirely at their mercy, both as to their faith and their lives,—property they practically have none left. Nor can we send help there. We can only succor those who succeed in escaping and find their way here.

The region of Norduz is nearer us, and should be in better condition, but it is under a reign of terror at the hands of the Kurdish outlaw, Shakir, who for years has been allowed by the government, which tried and sentenced him for the worst of crimes, to rob and kill and generally terrorize the entire Armenian population of that region. Many have already emigrated, but those left are impoverished to the verge of starvation and naked beyond decency. All their possessions are in the hands of this chief and his men—even the treasures of their monasteries and churches. The peasantry are obliged to do the work and provide the fodder necessary for their former flocks; but not one drop of milk or a single sheep can they use or sell. We must care for those who come in from this region until the snow melts and we can perhaps return them to their homes. We hope to have the funds to at once send a relief expedition there under government protection, so as to save others from being forced from their homes.

Noks is another district to whom we must get immediate help. And we have appropriated, on the faith that it will be forthcoming from abroad, L. T. 200 to that district to be sent this week if possible.

Our plan of action now is to send the villagers back as fast as possible, and to care for them in their own villages wherever there is reasonable safety for life. This object is much desired by the government, which looks askance at the crowds of villagers in the city. It promises to coöperate with us in getting them back to their homes, by securing safety in the villages. On this understanding, we have al-

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ready sent over seven hundred persons back, with the promise of sending help to them in their villages. On the prompt fulfilment of this promise, in the majority of cases, hangs the very life of the people.

During February we have sent help to the amount of L. T. 100, to the region of Arjesh to be distributed by a resident Armenian committee. And they are asking for more. We have also sent under government escort a deputation to Shahdagh with L. T. 150. They report great destitution, but have not notified us as to the amount of money still necessary. We need imperatively L. T. 3000, to carry on the village relief work, both to supply bread until the spring opens and the villagers can help out their diet with green things, and more imperatively still, to give them oxen and farming implements with seed-corn, so that they can again become self-supporting.

Turning to the work actually done in the city during the past month in the various departments, we will take first the Industrial Bureau.

Industrial Bureau.— The number of employees has reached 1900. And the demand for work is constant. The wages in this department during February amounted to $2,312 (L. S. 136). The product has been 2,314 webs of cloth, woollen and cotton; 486 pairs of socks. The tailoring department shows 6167 garments manufactured and 427 beds have been made—chiefly on orders from the local relief committee, with which we constantly work shoulder to shoulder. They have assumed the distribution of bedding, as well as of fuel and shoes. The bedding we manufacture and sell to them at something below cost, so that both relief committees have an interest in the distribution. We have already received from them $461 (L. S. 87) for bedding sold to them. The value of the industrial department becomes more and more evident, both as supplying the greatest amount of help with the least possible outlay, and also as preserving the moral tone of the community. The need for this department will not cease until some degree of prosperity is

restored to the community. Hence we urge its further claims on the benevolent friends abroad, that we may be able to continue it for at least three months. The total cost of this department for February was $2,984 (L. S. 565), but out of this sum was also provided more than one-half of the clothing distributed. In the future we shall expect to sell almost all the product, and thus reduce the expenses to a minimum. This sale, however, will depend on the restoration of peace and security, as does everything else here.

Department of Clothing Distribution.—Although during February every effort was made to limit the work of this department and thus to reserve our resources for the more vital matters of bread and of spring reimbursement, we have still been obliged to distribute:

Webs of cloth	1963
Sewed garments	6496
Socks	119

This distribution benefited 5,601 persons; and the value of the goods at current prices is some $2,820 (L. S. 640).

The Bakeries.—Now six in number, the bakeries supply some 7,500 persons with bread. In addition, this department has furnished 442 bushels of wheat, where wheat could be given instead of bread, thus saving the expense of milling and baking. The bakeries are using about 60 bushels of wheat and are running at a daily expense of $125 (L. S. 25). We are making every effort to cut down the bread list by returning people to their villages, where they can be helped at less expense than here; more than 700 have been so returned. But the incoming tide is greater than the outgoing, and no real decrease can be as yet reported, although we have even asked the government to use means to keep the crowds from coming in.

Department of Free Aid.—This has been called upon as the cheapest and most expedient avenue through which to reduce the number of refugees in the city, by returning them to their homes. Each village is taken in turn; it is ascertained if safety exists, and if this is affirmed, the refugees

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from that village or district are called, their needs inquired into, and a certain sum decided upon for each family represented; their most pressing need for clothing is relieved, their bread tickets are taken, and they are wished God-speed. During February we have used in this way $662 (L. S. 160). Since this sum was divided among about 700 families, it will be seen that it is only a tenative help, given in the hope that we can speedily send relief expeditions to the people in their villages.

A total of $7838 (L. S. 1484) was used in February, helping thereby, in work, free bread, clothing and bedding, some 19,000 persons. We can as yet see no end to the need. It is simply a desperate fight for race existence; and without this help in the past there would have been no question as to the issue. Nor will the demand for help cease for at least two months, even if the most sanguine hopes for reform are realized. The industrial department should be continued for at least three months.

The time has not arrived when the Armenians are free even to express gratitude for what is being done for them. But let not their benefactors think for a moment that this great wave of beneficence sweeps over an unfeeling and unappreciative people. For the present they cannot speak; but this that is being done for them will never be erased from their history or their memory—the only bright spot in this, their darkest and most terrible experience.

LABOR BUREAU SIGNAL SERVICE.

BY JOHN VISHER.

The man or woman who looks for work or for a worker, can, with little effort, find one or the other—the supply and demand can easily be brought together if both exist in one city. A ten or twenty-cent advertisement in the want col-

umns of the ubiquitous daily paper will do it, if other efforts fail; or what is still simpler, a slip of paper hung up in the window saying that a boy or girl or scrubwoman or ten finishers are wanted, brings a host from which the employer can take his pick.

But if the want of help and the supply of labor is at a remove of hundreds of miles from each other—if the worker is in some congested city and the work is in the lumbering camps, or upon the arid plains in constructing irrigation canals, or upon railroad extensions, or in mines far removed from centres of population, or in farm homes as servants in the home or field, or as tenants, in all these cases to bring supply and demand together is not so simple a matter.

It needs, then, a medium for the interchange of information, and also, in the case of those who are without means, and almost every unemployed person is without means, it needs an advance of wages to the amount of the cost of transportation. This latter can be quite easily established on a sort of savings bank principle, the employer being as a rule willing, when ample safeguards are thrown about the work, to deposit with bureaus commanding the confidence of the community, a sum equal to the price of the railroad fare.

The former need a medium for the exchange of information, should correspond closely to the Signal Service. Labor Bureau Bulletins should be gotten out from time to time, indicating the rise and fall of the industrial barometer. As storm centres are reported, so should there be indicated special demands and gluts. Maps could be constructed with dark shadings for congested localities, and lighter ones where there are openings for the unemployed, where there is demand for labor. Indices referring to foot notes should give more specific information as to whether male or female, adult or juvenile labor is in demand, and where further and more detailed information could be had.

Thus northern Wisconsin and Arizona and south-west Washington were reporting recently at the offices of the Chi-

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cago headquarters of the Bureau of Labor and Transportation, room 719, 167 Dearborn Street, that there was a great abundance of opportunity for industrious families to find ample support at honest toil in these sections of our country. These localities would therefore be great luminous spots according to present data, on what is a dark background. All through the rural districts there would also be a shading of light to indicate a condition described by farmers' wives in letters received from Iowa and Minnesota and the Dakotas, and, indeed, a dozen other central western states, saying: "There are scores of farm homes open to any good woman willing to come out, help being almost impossible to get for house work even at high wages, and even when the help is treated in every respect as members of the family." The Chicago Bureau of Labor and Transportation engages exclusively in "transplanting people to the country," and is swamped with applications from farmers, though it has never yet expended one cent in advertising for openings, and funds for transportation are promptly sent when called for as an advance on the wages of people sent out. Even the most unwelcome help is welcomed. Often mothers with two children, one an infant in arms and the other but little older, have their transportation furnished and wages promised if they will only come out to do housework. Fallen women and ex-convicts are received, and no questions asked, if they will work.

So the industrial barometer would stand low in spots, but not everywhere. This entire effort would have to have its path blazed by a few pioneers. Detail information would be furnished by local coöperating labor bureaus. The local bureaus should be as numerous as the stations of the government's signal service and as widely scattered.

But does some one at this point turn in his thought to governmental support of the entire scheme? This we would consider a consummation devoutly to be wished, but a restless, starving multitude cannot wait, and is provoked to crime and sin by present conditions. Relief from a tardy

government would come too late. We admit that a government which hoists the signal of fair weather or foul, as the case may be, to aid the mariner in determining whether he had better venture out with his craft, or the opera goer which wraps she will need, should do more for the horny handed sons of toil.

It should give recognition to, and throw safeguards about and extend aid to worthy labor bureaus as it does to banks —protecting the laborer as well as the capitalist. And we hope for good from such men as Carroll D. Wright.

We have only roughly thrown out a suggestion, and wish others would aid in developing the idea. In the multitude of counsellors there is wisdom.

THE ETHICAL BASIS OF CHARITY.*

BY ALEXANDER JOHNSON.

I must, therefore, define exactly what I mean by the words "ethical" and "charity." I hold that to be ethical, a thing, or a principle, must be of advantage to the race, as well as to the actor or the person influenced. If conduct, however pleasing to myself, would be of injury to the race, should it become a common rule of action, then it is unethical. *That*, alone, is an ethical action which conduces to the well-being of the agent and of the race through him, or to the well-being of the persons for whose benefit the action is designed, and of the race through them.

My definition of charity for our purpose to-night is, "*everything that we do for others* whom we suppose to be less fortunate than ourselves, *without hope of a return*, whether done as an individual, as a member of a private association, or as a tax-payer." Charity, as I define it, includes among many others the following: What are called

* Extrat from an essay read at the Fortnightly Club, Fort Wayne, Ind.

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the STATE CHARITIES, namely, hospitals for insane, schools and asylums for the defectives (blind, deaf, and feeble-minded), orphans' homes and reform schools. COUNTY AND CITY CHARITIES, such as poor asylums, orphans' homes, township poor relief, hospitals for the sick, asylums for the insane, etc. PRIVATE SOCIETARIAL CHARITIES, such as homes for the aged and orphans, relief societies, soup houses, wayfarers' lodges, free hospitals and dispensaries, child-saving societies, houses of the Good Shepherd, flower missions, diet kitchens, clothing charities, maternity societies, and myriads more. PERSONAL ALMS-GIVING—pennies to beggars on the street corners, feeding tramps at the back door, helping distressed widows and alleged ministers out of employment at the front door, aiding blind street musicians, giving to child beggars for food, supporting the widows and orphans of dissolute, thriftless, improvident or lazy men, giving money (under the name of lending it) to keep friends' heads above water in unprofitable and unwise business ventures, and hundreds of other methods of *sacrifice for the less able*, which work to our physical and financial detriment. All of these things, and many more, belong to the mass which custom, and in many instances law also, has agreed to call charity.

Note here that a considerable part of this mass belongs to insurance, police, and other social departments, as much as, or rather than, to charity. The county poor system insures each tax-payer against starving to death, and each wealthy man against the assaults upon his wealth of the poor man desperate by famine. The state's insane hospitals partly belong to police, as they protect the citizen from dangerous maniacs. The schools for the deaf and blind are part of the educational system of the state, though legally classed as charity. The reform schools also, although their beginning was in charity and some still exist whose principal support is voluntarily given, may yet be properly considered a part of the police system.

The *first* thing that strikes the scientific mind, in consider-

ing the whole mass of charity, is that *it as often fails as succeeds in doing what it sets out to do*, namely, reducing suffering and increasing happiness; and therefore often aggravates the evils it is designed to cure.

It is not a matter for surprise that charity should often produce effects very different from those intended. In this it resembles most human efforts designed to be remedial. All efforts directed to ends that require accurate adaptation to numerous and highly complicated conditions, are likely to fail, and failure, when we try to help, inevitably and necessarily means added hurt.

The *second* thing that strikes us in considering charity as a subject-matter of science, is that *it is directly contrary to that method of nature by which the races of mankind have progressed from savagery to civilization*. The progress of the world comes about through the influence of the various degrees of success or failure in securing the objects of our desires, which follow the different characters and capacities of different people. Those small differences which help to success are preserved; those which lead to failure are eliminated. In other words, the material and physical progress of the world depends upon "*the survival of the fittest*." Now, the chief function of charity is to secure the survival of the less fit. Directly by aiding them, and indirectly by laying heavier burdens on the fit, charity puts a premium on unfitness and interferes with this salutary law of nature. Charity not only fosters and keeps alive the less fit, when otherwise they would die, but it helps them to remain less fit, when without it some of them would become more fit. It induces them to propagate and it takes care of their feeble offspring. We foster the imbecile, the pauper, the insane, the blind, the deaf, the paralyzed, the warped and diseased in body and mind.

I do not assert that all forms of charity are unfavorable to physical and material race progress. Those charities which take children from the slums and carry them to pure air and healthful conditions are distinctly favorable. The

state charities also, so far as they make self-supporting workers out of material that would otherwise be hurtful or burdensome, are a source of material advancement. These and other exceptions to the almost universal rule that the effect of charity is adverse to the material and physical progress of the race, should be borne in mind.

We are learning to *distinguish between poverty and pauperism*. The pauper is the social parasite. Now, charity is one of the three essentials of pauperism. *Pauperism is poverty, plus laziness, plus charity.* Could the world's stream of charity dry up for one month, pauperism would be extinct. Every time a man meets a want by exertion he is strengthened; every time you meet his want for him by your exertion he is weakened. So all the robust virtues retire when charity comes; forethought and prudence are destroyed, industry and thrift shrink dismayed when free coals, free soup, and free clothing are hurled at them.

Pauperism is a contagious disease. An overseer of the poor says: "Charity-asking is as catching as the small-pox, and ten times as deadly." Think of the effect upon an honest but ignorant toiler, who sees his neighbor, a professional pauper, return with the spoils of the day, perhaps five or six times as much as the worker gets by twelve hours' labor. Think ot the effect upon children of the knowledge of the office of overseer of the poor, and of the fact that a pitiful story told there will secure relief; that you are *entitled* to relief; that you may, if you choose, depend upon the township for your living. Think what a centre of demoralization, of worthlessness, of all that makes against the well-being of the community, is the dwelling of a pauper family. How much vice, misery and wretchedness, how near to crime; and remember that much of this vice and the consequent misery, the suffering it entails on the children—cold and hunger caused by the neglect of drunken parents, child beggars sent out thinly clad in winter weather to excite your sympathies; much, if not most, of this evil and

wretchedness is the effect of charity—would not be if charity did not exist.

But the effect upon the beggar and his children is not the end. Charity reacts upon the honest worker. He is robbed by excessive taxation, his children are brought in contact with the vice which charity breeds and fosters. Even more striking when seen, although not so apparent on the surface, is the effect of charity in reducing wages.

Although we are far from danger of any such things coming to pass here as occurred ninety-five years ago in England, still we can trace here the beginning of every evil which charity has worked anywhere. We recognize the evil of the habit of dependence; the lowering of wages is less familiar, yet is painfully true. When the supply of labor exceeds the demand for it, the tendency of wages is inevitably downward until it reaches the cost of support. Unlike the price of other commodities, the price of labor has a downward limit. In extreme cases the price of a commodity may get down, for the time being, far below the cost of production. The price of labor, however, cannot go below the cost of production; that is to say, the amount necessary to feed the laborer, because, if it does, the laborer will die. Now, if we contribute, in any other way than by wages, a part of the cost of support, we allow the price of labor to go down below a living basis, if the supply of labor is excessive, as with woman's labor of the poorer kind it usually is. The mischief is that the price of labor is not only reduced for those to whom we contribute a part of the cost of their living, but also for the whole mass. The suffering thus entailed may be seen in the tenement houses of all our large cities.

Why do the working people, in their unions and other organizations, despise and hate the name of charity? Why is it that, in the city of the world where charity is being done better than anywhere else—more wisely, more kindly, with more scientific study, with more self-sacrifice—to be known as a worker in the Associated Charities means that

your usefulness for the highest and best form of charity is destroyed? It is because the working people feel, to their very marrow, although sometimes they do not know how to express it, that they do not want *charity*, that they want *justice*, and they feel that charity dulls the sense of justice in every rich man's heart. Charity more than anything else stands in the way of the redress of social wrongs. It applies a plaster to the sore that needs the knife. Charity smooths over and puts out of sight the consequences of wrongs that need heroic treatment, and therefore the wrongs do not get redressed.

You will naturally say: *All this, if true at all, applies to ill-advised charity, to excessive charity.* I believe the indictment is true, with certain exceptions, against every form of charity, and if the progress of the race meant nothing but its advancement in physical and material prosperity, I should believe that all, or nearly all, charity is absolutely unethical. How wise and benevolent is a free hospital? Yet who needs it? Not the prudent, thrifty, industrious man, trained in habits of self-denial, to care for others and himself, but the improvident, reckless, and unthrifty. When we provide a free hospital we put thrift and unthrift on the same level. To that extent we are putting a premium on unthrift.

A careful examination of the records of some large free dispensaries of Chicago, and a comparison with the records of the principal relief society, found many instances in which the beginning of a life of pauperism was made when free treatment and medicine were obtained in the charity dispensary.

To help people to find employment when they are without work surely can be no harm. Of all forms of charity, that surely is the least hurtful. Alas, no form of help to the poor, except public out-door relief, has so signally failed in what it tried to do, and so immensely increased the evils it tried to remedy, as relief by work. Napoleon III. provided labor for the unemployed. So, when the laborers of Paris

were suffering, immense public works were projected, and then began the mischief in an endless chain. More unemployed workmen—more new boulevards. More new boulevards—more workmen flock to Paris. More workmen flock to Paris—more unemployed laborers. More unemployed laborers—more new boulevards. Until after fifty years—for once begin such a chain it is death to stop—the city is as congested as ever, the city taxes are enormous, and the rural districts suffer from want of laborers to reap the harvests.

The mischief can be done equally well in a very small way. I have seen a family distinctly pauperized because a benevolent lady found work for the man every time that his high spirits, or his laziness, got him discharged. If we gain a benefit for which we pay no exertion, we pay in the loss of independence, in the loss of ability for future exertion.

But surely, you will say, *surely charity does diminish the sum of human suffering! It may do some harm, but surely it increases the sum total of happiness!* I think it is possible that charity, directly, does slightly diminish the sum total of human suffering. I doubt that it directly increases the total sum of human happiness. Indirectly, I believe that human happiness, or at any rate human blessedness, is promoted by charity, but I doubt that this can be said of its immediate effects. There is a middle state, between suffering and happiness, to which belong the immediate benefits conferred by charity.

When we consider the amount of suffering directly caused as a means to elicit charity, it is appalling. Little children made to suffer, that their misery may excite sympathy, is the most common form. Every charity society and every society for the protection of children has on its records scores of instances of children, not only sent, thinly clad, to beg in inclement weather, but tortured in various ways by professional beggars, strapped on boards to cripple their limbs, drugs of various kinds rubbed in their eyes to make them appear blind, and similar horrors.

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But the suffering directly caused by charity is as a drop in the ocean to that indirectly so caused. Among this are the periods of starvation, alternating with periods of excess, of the tramp and the beggar; the hopeless chronic domestic misery caused by precarious alms, with the pauper's universal reckless miscalculation of the amount to be obtained; the suffering caused by sickness and accident to those whom reliance on charity has made unthrifty. Consider these and many other forms of suffering and we shall begin to doubt whether the sum of human suffering is greater or less because of charity.

If, however, we admit that the totality of suffering is diminished, we shall find reason to believe that the sum of positive human happiness is also decreased by charity. Think of the lowered tone of life of the poor, largely due to meddling charity; the smaller wages of many workers; the added burden of the tax-payers, taking from many of them the little extra sum whose spending would mean enjoyment, not merely living; the loss of self-respect (that most fruitful source of happiness) which every pauper suffers; the dull, hopeless, unenjoyable existence of the old man or woman in the poor-house instead of the bright, cheerful old age in a little home of their own, honored and respected, with friends and grandchildren around them; the squalor and wretchedness, just less than acute suffering, of the many shiftless poor, kept alive and induced to propagate by charity. I fear we must conclude that the balance is against charity, even when we add to the credit side the positive pleasure which acts of charity give to those who do them.

This indictment of charity is a terrible one. Is there anything to be said on the other side? If not, the ethical man must pause. As a citizen and property owner he may be compelled to pay taxes to continue to do mischief to his race, but as a volunteeer or private citizen he must stay his hand.

The answer, I suppose, is obvious to all. It is that material progress and physical and intellectual advancement are

not the whole of human progress. To struggle successfully, to rise by stepping upon the bodies of our weaker brethren and survive at their expense, is not, at our present stage of development, the way to the progress of mankind. The hope of our race is not in the development of absolute physical perfection, nor of the most dexterous and useful manual skill, nor of the keenest and most logical intellect. The real progress of the race is to be promoted by the cultivation of our emotional and æsthetic nature. Care for others and for all, or *altruism*, must replace *egoism*, the selfish care for self, as our guiding motive. That this may come we need the cultivation of our finest sensibilities, and the practice of charity, at its best, offers us the greatest opportunity for this cultivation.

It is true, charity promotes the survival of the unfit, and so hinders material progress. But the selfishness and cruelty, which, if charity were abolished, would replace the sentiments which now promote charity, would be of infinitely more evil effect in hindering the development of our higher nature. The sight or knowledge of extreme and unrelieved suffering; old men and women dying of starvation by the roadside, because in their days of health and strength they had not been provident and laid aside for old age; orphans and widows suffering and starving because the father and husband had not been insured or had not wisely invested his savings; sick men languishing, neglected and forlorn, without medicine and without care, because in days of health and strength they did not save money to pay the nurse and the doctor; the idiots, the blind, the deaf and dumb, the demented, wandering about neglected, suffering and dying of inattention; such sights or such knowledge would tend to make us cruel and unsocial, would produce brutality with its inevitable accompaniment of coarse sensuality, and would be, beyond all comparison, more injurious to the highest and best that is in us than the survival of a few more of the paupers, the weakly, the shiftless and the inefficient would be to our physical and material progress. The evils would be

more fatal, the injury would be deeper, the race would be the loser.

It is *emphatically* more blessed to give than to receive. The rational justification of charity, the ethical basis which we set out to seek, is found in its effects upon the agent, and on the race indirectly through him, and not in the good that it does to the recipient, nor in its secondary effects upon the race from that side. It is in the promotion of *altruism*, that care for others, which is some day to replace *egoism*, or care for self, as the governing motive of the race, that charity is justified and sanctioned.

INCREASE OF VAGRANCY.—The London *Times* says that in a letter to boards of guardians throughout the country, the local government board states that its attention has been directed for some time past to the large increase in the number of applicants for admission to the casual wards throughout the country. While the mean number of vagrants relieved on January 1 and July 1 in the parochial year 1884-5 was 4,483, the mean number in 1894-5 had risen to 8,539. This increase appears to the Board to be connected with a failure of Boards of Guardians to enforce the law. For instance, there are 648 unions and parishes in England and Wales to which the acts and the regulations apply, and in 635 casual wards are available, but only in 305 do the guardians exercise their powers of detaining casual paupers for more than one night, and in other respects the regulations have been entirely disregarded or only partially complied with, and the divergence of practice thoughout the country, and often in neighboring unions, is very marked.

INTELLIGENCE.

THE LEND A HAND CLUBS.

SUMMER OUTINGS.

With the beginning of May, many are the appeals of various kinds which come to the LEND A HAND office, and continue to come for the summer. Already a boy has been sent to the country for an outing. He has been ill all winter, and now, as the spring comes, is too weak to be employed in any active business. He has the best of recommendations from those who know him, and is an honest-appearing and attractive lad. Lend a Hand Clubs have not as yet "outing money" for the season, but the boy has gone to the farm and LEND A HAND has agreed to see that his board is paid for two weeks. If he is strong enough after a fortnight of the good house-mother's care and food, he will remain for the light work he can do.

An invalid teacher, a Lend a Hand girl, is dying of consumption. She may live through the summer with care, but care means, among other things, many little delicacies which require money. She is patient and most grateful for any attention. When she was in health, she was an active "Lend-a-Hander," giving what she could afford for others. Now that she is ill, whose turn is it now?

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A lady came to the LEND A HAND office to see if we could tell her of any help for a sick man. The family was very poor and delicate in health. Country Week would send the children away, but was there any way to care for the man? He needed country air and food. Glad enough was she to find that the Clubs sent sick men away. "I did not know anybody did it," she said. And doubly glad was the visitor when the secretary suggested that while the man was gone, and Country Week was caring for the children, that perhaps a way would be opened for the poor, delicate, tired mother to rest with her baby in the country, and for two weeks to leave the city and her poverty behind her.

Others are coming for just such aid. The office staff is small and we have no investigating committee. Therefore it is necessary for some one who knows the needy person to apply for him, testifying to the worthiness of the applicant.

With the spring the Lend a Hand members, more fortunate in the possession of worldly goods, are preparing for the summer. Some have already said good-bye and are crossing the ocean. Others will stray to mountains and to seashore. They seek the rest and life-giving air that our poor city invalids crave, but can not afford. If five hundred people going upon their summer vacations would send to the LEND A HAND office ten cents for each week of their proposed outing, LEND A HAND could make many happy hearts and stronger bodies. Who will try it? Mrs. Bernard Whitman, Secretary of Lend a Hand Clubs, 3 Hamilton Place, Boston, will receive the contributions.

CLUB REPORTS.

TEMPLETON, MASS.

Another year has passed, and with it many little deeds of love have been done by the members of the King's Messengers. Although we are not burdened with a full treasury, we try to make a little go a great ways. Our meetings are

held regularly once a month, except during August, and the leader has something to say to us of a helpful nature, which we may remember during the month. A portion of the year we resolved ourselves into a cooking class, and as the formula of some simple cake or pudding was given, we copied it. Then the leader followed the rule so we might see just how to put the ingredients together. After baking, it was great fun tasting of a bit. Talks upon the different kinds of food, nutritious bread making, selection of meats, and care of the sick were some of our topics. At the close of the season we gave a reception, when each member invited a friend and brought something she had cooked to serve at the refreshment table. The display of dainties would have done credit to a club of ladies. During the summer we gave an entertainment of "Almira Pease's Family Album," with Club songs and banjo playing. We made about $17.00, $10.00 of which was given to help purchase a drinking fountain for our village. At Christmas we remembered several worthy people, have supplied a blind girl with books from the library of the Perkins Institution, contributed a small amount to Dr. Kimball's relief work in Armenia, and at New Year's visited our Town Farm, cheering the inmates with our Club songs, recitations, etc., and giving them a little treat of candy and fruit in pretty baskets. We were cheered to know our visit inspired the writing of a sweet poem by a young woman who is blind and has been an inmate there many years. It is by the little deeds of helpfulness that the world is made brighter, and the work of the Lend a Hand Clubs can but make its influence felt in each town in which a Club is formed and the world made better and happier for its existence.

So we will shine,
You in your corner
And I in mine.

CHELMSFORD, MASS.

We have a Club that has been in existence a little over two years. Please register us as the Willing Workers.

The ages of the members (girls) vary from six or seven years to fourteen years of age.

Our work has been varied. We have sent games, scrap books, bags, and toys to the Children's Mission three times. We have also sent two quilts to Mr. Wright, the minister-at-large in Lowell, for him to give away; given a crib quilt to a little baby here in town who had just lost his mother, and a wrapper to a woman who has been sick all winter and not able to do for herself. Last Christmas we prepared a tree and carried it to a family here in town who would otherwise have had no Christmas gifts. One of our Sunday-school boys got us a small tree and we fixed it at home and carried it up there in a hay wagon. There were dolls, toys, games, candy, paper dolls, etc., for the children's pleasure on the tree, and besides these we carried cloth to make up for the children (this the girls bought), and some second-hand clothing and quilts which the mothers and others gave to us to carry. There are six children in this family, and the poor little things looked cold and half dressed. The father was not well; the mother did all she could, but of course she could not get away from home to do much work. It was worth a good deal and fully paid us for all our work to see those children's eyes shine, and to see how pleased their mother was to see their pleasure.

A sale last October furnished the necessary money to do some of these things. A lamp has been bought for the vestry, flowers sent to sick ones, and a few other little things have been done to help along.

ENGLEWOOD, ILL.

Our young people's society has taken the name of Lend a Hand, and are going to divide into tens for work. The work of the society is chiefly humanitarian. We have taken a cottage among the working class and placed a nominally free kindergarten in it, started mothers' meetings, a boys' and a girls' club, all of which are prospering, and have named the cottage "The Lend a Hand Cottage."

New Orleans, La.

Last fall a free industrial school was opened. It was conducted under the auspices of our church, but the larger part of the expenses at first were paid by the Lend a Hand Club.

Classes in mathematics were directed one night per week by a member of the Lend a Hand Club with others. There was also a class two nights in the week in industrial drawing. We had an average attendance from the last of October to early March of nineteen young men. We could have entered more pupils, but our room was too limited.

It does not seem as if we had accomplished much work, but when we closed, the gratitude of the men and boys expressed to their teachers, in rough, crude language to be sure but with such deep feeling, was touching to hear. Had any one noticed with us the first night of the school the costumes, general aspect of the men, and their first hard, crude lines, and now could see the soft, artistic drawing and the precise mechanical work, their neat clothes, good behaviour and good manners, they could but forgive our youthful enthusiasm at having helped these few on to helping themselves.

The Lend a Hand Club has begun to furnish a room at the Home for Incurables in memory of Rev. Theodore Clapp. The Home is one of the best works in New Orleans, and a boon and haven of rest to weary sufferers.

It is hard to enumerate the many small deeds of our Club, but they are numerous in and out of the church. They presented the church with a pulpit and table costing $50.00, and we now have $20.27 in the treasury. We have the reading-room and library to look after, and many small drains on our purse.

New York.

The International Order of King's Daughters and Sons (one of the children of Lend a Hand) celebrated its tenth anniversary in New York, April 9th. There was a large

gathering of people from all parts of the country, for there is hardly a town or village that has not now a circle. The membership is estimated at 400,000. In 1886, ten women in the city of New York, in consultation with Rev. Edward E. Hale, formed the Order of King's Daughters, based on the Lend a Hand mottoes. The name of King's Daughters was suggested by the poem of The King's Daughter, beginning "She wears no jewel upon hand or brow," by Mrs. D. N. Utter. On the Ten Times One principle, the number multiplied by ten every three years. The King's Daughters have done even better than that, and are to be congratulated on their success. The Order of King's Daughters and Sons reaches and influences many who would otherwise find no field of service and no help from Christian sources.

Addresses at the anniversary meeting were made by Dr. Lyman Abbott, Mrs. Tilley, Dominion Secretary of the Canadian Branch, who brought greetings from the 6,000 members there; Mr. John DeWitt, president of the Commercial Travelers' Circle; Mrs. Louise S. Houghton, of the *Evangelist;* Dr. David H. Greer, and others.

INTERNATIONAL ARBITRATION CONFERENCE.

A conference on international arbitration was held in Washington on Wednesday and Thursday, April 22d and 23rd. It was a meeting of great dignity, well worthy the subject under consideration. A committee of leading gentlemen of Washington, and a similar committee of New York, had united in calling delegates from all parts of the nation. Here was not a general call to anybody and everybody who might be interested in peace among nations. It was an invitation extended to specified individuals, leaders in their own communities and respected in the country, whose views on such a subject would be considered important in the formation of a healthy public opinion. It was not a meeting to consider the advantages of peace or to expose the horrors of war. The call itself suggested that

some things must be taken for granted, and this was a meeting not simply to consider the advantages of arbitration, but to make the methods of arbitration more definite and sure.

In answer to this call there assembled one of the most remarkable bodies which has ever convened in Washington. The assembly was made up mostly of leading men of business. Merchants, manufacturers, and bankers were present in such numbers as showed their confidence that the idea at the bottom of the call seemed to them important and to admit of practical results. The schools of law and the bar were represented; the colleges, the organized churches, and there was a scattering of "men of letters." The recognized representatives of the great Peace Societies were there, but they did not take a large part in the management of the conference. By general consent this management was conceded to be in the hands of men of affairs.

Senator Edmunds consented to take the chair. His presence and advice gave the conference a voucher of the first importance before the country. His presence and advice were enough to show that this was no assembly of cranks, but a serious meeting of practical and thoughtful men, who have in mind one of the greatest possible objects and mean to carry it through.

The conference did as much as ought to be expected from five meetings held in two days' time within thirty successive hours. For it must be remembered that the members came from forty-five different states, and that, generally speaking, they were strangers to each other when they met. A serious statement of the value and possibility of international arbitration was adopted. A committee of the highest rank was appointed to present a memorial to the President. And a result even more important was gained in the appointment of a permanent committee on the subject, which may be in session if it pleases every day, with the duty of keeping the subject uppermost until some practical results have been assured.

The readers of this journal may feel some surprise that

a conference which carries such moral weight did not go farther. We are accustomed here, in discussing the great questions of international peace, to say that the way to begin is to begin. Nineteen centuries ought to have taught the world something, as we have intimated above. It cannot be necessary now to say that war is a bad thing, or that peace is a good thing. What seems to be really necessary is that a practical beginning shall be made, visible before all men's eyes, in the methods of settling international disputes without fighting. Could this conference have sat for a week, we have no doubt that some such beginning would have been made. It would have been easy to communicate with the Committee on Foreign Affairs of Congress, with the eminent leaders in such matters in the House and in the Senate, and to have taken a step forward in some one of the practical measures which have been suggested. In a meeting of a day and a half it was of course impossible to hold any such conversation. The permanent committee still has it in its power. Just so soon as the United States says it is willing to join in a permanent international court, so soon as we appoint two jurists of the highest rank to represent us on that court, the beginning will be made. There will then be a point on which the wished-for crystal shall form. So soon as two other jurists are named, whether by England, by France, or by Germany, to sit with the distinguished magistrates whom we shall name, the High Court will be founded. It will exist. Somebody will bring before it a case, like that timid case in which the state of Georgia brought its wrongs in a particular matter, by appeal, before the Supreme Court of the United States,—the first case on its records. This case, whatever it may be,—perhaps no more important than the preservation of the life of a few hundred thousand seals,—will be brought before the new tribunal for determination. This High Court will have power to summon witnesses, it will lay down its rules of procedure, it will be in a position to address mankind. And from such a beginning, no step will be taken backward.

INDECENT EVIDENCE.

The debate in the House of Lords on the Indecent Evidence Bill is thus abridged in the London *Times:*

The Lord Chancellor, in moving the second reading of the Publication of Indecent Evidence Bill, said it was impossible to deny that of late years there had been circulated broadcast throughout the country in reports of proceedings in the Courts of justice, and especially in connection with the trial of *causes célèbres*, an amount of grossly indecent details the publication of which it was highly desirable, in the interests of public morality, to restrain. The remedy provided by the bill was that where a judge of the High Court was of opinion that any evidence given before him was of such an indecent character that its publication was likely to be prejudical to the public morals he might order that such evidence should not be published, and any persons afterwards publishing it in any newspaper or periodical in contravention of the order should be guilty of contempt of Court and punishable accordingly. Hearings *in camera* was not an alternative remedy that was likely to be acceptable, and, the evil to be dealt with being a great and increasing one, he thought it was not unreasonable to ask the judge in the case to undertake the duty which the bill would cast upon him in the highest interests of the community.

Lord Russell of Killowen, who said he expressed the views of a large number of the judges with whom he had had an opportunity of conversing on the subject, argued that the bill was not called for, and that the present law was sufficient to meet existing difficulties. Any person publishing matter which in the opinion of a jury was indecent was now subject to the criminal law, and there was no reason why that law should not be enforced against any offending newspaper. The bill, however, introduced a new and dangerous principle, and attempted to introduce a censorship of the press. The judge was to pick out from the evidence openly given the part that was not to be published, and any man who published it was to be punishable without

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the safeguard of a jury and also practically without any appeal, the punishment for contempt of Court being fine or imprisonment at the individual discretion of the judge. The bill, moreover, would, he believed, be ineffectual and unworkable, while it would not apply at all in regard to indecent evidence given before magistrates and at quarter sessions.

Lord James of Hereford doubted very much whether the press would consider its liberty interfered with by a Judge's order forbidding the publication of indecent evidence, and he believed that the order would be generally obeyed. There was nothing novel in the power of punishment for contempt of Court, but the question as to an appeal might be fully considered in committee. In discussing the proposals of the bill as they affected the judges and the press the larger interests of the general public in the matter should not be lost sight of.

Lord Herschell did not believe that there existed an increasing desire among the people to read the corrupting details of divorce and similar cases, and, while they all, of course, sympathized with the object of the bill, their lordships should take care lest the means used to attain it should do more mischief than good. It was often essential for the punishment of the guilty and the protection of the innocent that the proceedings should be published in criminal trials, and he thought it would be dangerous to enable a judge altogether to prevent the publication of divorce cases. He objected also to the extension of the power of punishing for contempt of Court, which was viewed with considerable jealousy, and he suggested that instead of passing that bill it would be wiser to improve the machinery for enforcing the existing law on that subject.

Lord Salisbury pointed out that many of the objections taken to the bill referred to matters of detail which could be best dealt with in committee, and ought not to prevent its second reading. He could, however, understand the jealousy felt in regard to committal for contempt, although

a profound distrust of judges had been shown that night in quarters where it was hardly to have been expected, and he should be glad if some modification could be found in committee of the method of carrying out the judge's order.

Lord Rosebery urged that they were being called on to legislate for a fragment of a decreasing evil, while, moreover, the proposed remedy was worse than the disease; and he suggested that in face of all its difficulties they should leave the matter alone and be content to rely on the good judgment and wise direction of the press itself as well as on the common sense of the public at large.

Lord Glenesk entered a strong protest in the name of his profession against the bill, and asserted that the great mass of the newspaper press of England, of which the nation was proud, took care to maintain its honor and reputation.

The Lord Chancellor having replied, a division was taken, when the second reading was carried by 48 votes to 21.

MAURICE DE HIRSCH.

The sad news is brought to us that Baron Maurice de Hirsch—the Moses of the latter day exodus—died April 20 at his estate near Pressburg, Hungary. But few men in the history of the world, with immense riches at their disposal, have looked upon their possessions in the same light as Baron Hirsch did, and no man ever devoted so large a share of his property to public use.

The benefactions by which Baron Hirsch is best known are the Argentine Colonization work, in which he placed $10,000,000, the Hirsch Fund in New York of $2,000,000, and a similiar amount given to Galicia for educational purposes. Yet these represent but a part of his liberal expenditures. The Alliance Israelite Universelle, whose headquarters are at Paris, has for years been his almoner, and it was his liberality that wiped out the annual deficiency.

We believe that we are within the bounds of truth when

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we say that but for his unstinting liberality, the grand work of education which the Alliance has conducted among the Jews of the East would have been impossible, and the great chain of schools which it maintains would long since have been broken.

Nor did Baron Hirsch by any means limit his generosity to his own coreligionists. That he devoted so much to them especially was simply due to the fact that he saw their great sufferings and appreciated the need of extending to them the right hand of friendship and love, of help and salvation.

Baron Hirsch can never be charged with seeking fame through his benefactions. Modesty was a great trait in his character. He never wished to have his name connected with any of the great enterprises that his means established, but he did want to secure their perpetuity, and this he did so well that his foundations will no wise suffer by his early death. The Jews of all countries have indeed lost a friend and a benefactor, and the civilized world mourns with them.—*American Hebrew.*

Tuskegee Negro Conference.—In March was held the Fifth Annual Conference at Tuskegee, Alabama. A larger territory than ever before was covered by this meeting, sixteen states being represented, Virginia, North Carolina, South Carolina, Georgia, Kentucky, Tennessee, Alabama, Louisiana and Texas, Massachusetts, Connecticut, Pennsylvania, Illinois, New York, New Jersey, and Wisconsin.

Booker T. Washington presided and the following declarations were laid before the Conference:

First—We are more and more convinced, as we gather in these annual conferences, that we shall secure our rightful place as citizens in proportion as we possess Christian character, education and property. To this end, we urge parents to exercise rigid care in the control of their children, the doing away with the one-cabin and the mortgage habit; we urge the purchase of land, improved methods of farming, diversified crops, attention to stock raising, dairying,

fruit growing and more interest in learning the trades, now too much neglected.

Second—We urge that a larger proportion of our college educated men and women give the race the benefit of their education, along industrial lines, and that more educated ministers and teachers settle in the country districts.

Third—As in most places, the public schools are in session only three or four months during the year, we urge the people, by every means possible, to supplement this time by at least three or four additional months each year, that no sacrifice be considered too great to keep the children in school, and that only the best teachers be employed.

Fourth—We note with pleasure the organization of other conferences, and we advise that the number be still more largely increased.

As we look back over the five annual sessions of this conference, we are convinced that marked improvement has been made among the masses in getting rid of the one-room cabin, in the purchase of land, in greater economy, in getting out of debt, in the raising of more food supplies, in the more considerate treatment of women, a greater desire for education, a higher standard of morals and a widespread and intense purpose to get into better condition.

The remarks of the colored people showed an appreciation of the work that Tuskegee is doing in making more thrifty and better educated citizens of the colored people. The homes are better, the families happier and the outlook for the race brighter.

A conference of women was held in the afternoon led by Mrs. Washington. They expressed themselves on many important subjects, viz: The death rate among children, cleanlinesss and the care of home, that inasmuch as women largely support the preachers and teachers, they should see to it that only the best are employed; that the respect they are to receive is largely dependent upon themselves.

The conference of education and teachers was large and of great interest.

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A resolution was passed urging the appointment of an educational missionary who should visit every portion of the state in the interest of the masses of the people.

Such conferences as these are of the utmost good to the colored people. Never before have they had the opportunity to consult with each other in these vital points, led by educated, public spirited people of their own race. It gives them a confidence in themselves and a ray of light illumines their future, hitherto unknown.

Prevalence of Crime.—Mr. Andrew D. White, at a meeting in Boston, by a startling array of facts and figures, showed that crime, especially murder, was more prevalent in the United States than in any other country on the face of the globe, and that in 1895 not more than one in 74 murderers was legally executed, the total number of executions being 132 and the number of lynchings 171.

He showed the greater danger to the nation by the reckless use of the pardoning power by Governors of states, and in dealing with the causes of crime referred to the widespread criminal education of children, especially in illustrated newspapers and dime novels, but more especially in the posters of sensational stories and plays, in which the universal dramatic solvent at important crisis is the pistol or the knife.

The speaker referred bitterly to the maudlin sentiment of the present day, and in his suggestions for an improved state of society he strongly advocated indeterminate sentences.

Annual Club Meeting.—The Annual Meeting of Lend a Hand Clubs will be held in the vestry of Park Street Church, Wednesday, May 27th, 1896, at 2.30 p. m. Rev. Edward E. Hale will preside, the annual reports will be read, and there will be short speeches with club songs.

NATIONAL MUNICIPAL LEAGUE.—The Fourth National Conference for Good City Government will be held in Baltimore, May 6, 7 and 8, 1896, in conjunction with, and under the auspices of the Second Annual Meeting of the National Municipal League. The Committee of Arrangements received invitations from several other Southern cities, but in view of its convenient location to the active bodies affiliated with the League; as also of its recent reform activity, Baltimore was finally decided upon. No effort will be spared on the part of the local and general committees to make the Conference the most successful and interesting thus far held. Distinguished speakers will be present and speak upon important phases of the subject. A programme of the meetings can be had upon application to the Secretary.

MARGARET SIMPSON HOME.—Winona, Minn., has a home for needy people which has been begun in a small way. It is a lesson to all towns of its size. The Margaret Simpson Home has really but one room in the home of a kind, good family. The society can place there any one it chooses, paying extra for care and board. It is not a permanent home for any one, but any needy or sick person recommended by the society can remain several weeks if need be. This is but the beginning, and from it there are hopes that a house of many rooms may grow.

HOME OF THE BANNOCK.—In an article under this heading in the March number an error occurs in the statement that the mission school is supported by the Woman's National Indian Association. It should have read the Connecticut Indian Association. The Connecticut Indian Association built the mission house at an outlay of nearly $3000.00. Besides Miss Frost, the teacher, who has been in their employ eight years, the Association hires a farmer whose business it is to teach the Indians better methods of farming than has been their custom.

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PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D. - - - - - **Editor in Chief.**
JOHN STILMAN SMITH, - - - - - **Business Manager.**

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LITERARY NOTES.

The Outlook Company has arranged with MR. JUSTIN MCCARTHY, the famous historian, novelist, and political leader, to write for publication in *The Outlook*, a popular Life of the Right Hon. WILLIAM E. GLADSTONE. Mr. McCarthy has had an intimate, personal and political acquaintance with Mr. Gladstone for many years, and is peculiarly fitted to undertake this work. The personal and social sides of Mr. Gladstone's life will be thrown into strong relief. Mr. McCarthy's skill in graphic narrative and in imparting to history the attractive qualities that many readers look for in fiction only, are well illustrated in his book, "The History of Our Own Times." Few books of our generation have had a wider reading on either side of the Atlantic. *The Outlook's* Life of Gladstone will be profusely illustrated with portraits, reproductions of drawings, and other pictorial material gathered from many sources. It will form a principal feature of *The Outlook's* illustrated Magazine Numbers during 1897.

The Clarendon Press is about to publish *Revenue Laws of Ptolemy Philadelphus*, edited from a papyrus in the Bodleian, with a translation, commentary and appendices by Mr. B. P. Grenfel, and an introduction by Prof. Mahaffy. The papyrus consists of two rolls, which were obtained by Prof. Flinders Petrie and Mr. Grenfell respectively. It is the largest Greek papyrus known; and as it is in several places dated "in the twenty-seventh year" of Philadelphus, it is also nearly the oldest. The text is accompanied by a portfolio containing thirteen facsimiles.

A collection of about eighty songs with bright, sparkling melodies, arranged with piano accompaniments by Miss Alice M. Judge, is to be published soon by D. C. Heath & Co., Boston, under the title of "Supplementary Third Music Reader." As the selections are the same as those in Whiting's Third Music Reader, with the accompaniments added, the book may be used as song reader in the lower grammar grades, or where music has not been thoroughly taught in the grades above. As the accompanists in the schools have, as a rule, only a slight knowledge of music, these accompaniments have been prepared especially for their use. The songs are of a high order and cannot fail to interest pupils.

MACMILLAN & Co. will publish in the course of the present month *Ulster As it Is, Or, Twenty-eight Years' Experience as an Irish Editor*. It is written by Mr. Thomas Wright, author of several historical works, and will form two volumes.

They also announce a further instalment of their *Cambridge Natural History*. The volume is mainly devoted to insects, being the first part of a complete treatise on the subject by Mr. David Sharp. Introductory sections on Peripatus and on Myriapods are contributed by Mr. Adam Sedgwick and Mr. F. G. Sinclair. This volume is the fifth in the series, and will be followed at no long interval by the second volume, in which various contributors deal with Worms and Polyzoa. The ninth volume, in which Mr. A. H. Evans treats of Birds, may be expected before the end of next year.

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